SHAKER COLLECTION

Item 339-340

Draft of a history of Union Village, Ohio
ca. 1878-79 (?)
Vol. 1 & 2 (undivided)
pages 1-199

First hymn in part first
On the first day in the
first month 1863 J Oates
2 nd hymn A concise an
swer by R McLeman

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Notes

1 The poem commencing page 3rd: I am now persuaded is from the original copy of elder Issachar Bates upon the subject of his first coming to the "Far West" — as then called — in the winter of eighteen hundred five and found expression in overflowing thoughts during some sweet meditation of self commendation wrought from his wilderness heraldings of the gospel tidings in the then primal forests and frontier settlements and with characters for the greater part as wild as their surroundings and that this little web of his woven experience was executed with as little thought no doubt of its after revival as a spider its web of the previous night We find it yellow and frayed in fold with age and apparantly in the hand writing of a child We have never seen it else where And we have hunted and enquired for it in hope of obtaining a more correct copy but have failed cannot find it on record nor meet with any one who remembers that it ever existed.

2nd " A Concise Answer &c page 8th "
These lines originated in the year 1808 from the application of an individual in the state of Georgia to his correspondent in this country requesting

information concerning the people who at that time greatly excited the attention of the public in different parts of the United States But as the correspondent felt inadequate to the task he applied to the society to furnish the information themselves which was accordingly done by
Richard McNemar

3 The gospel anticipated: A Revival hymn page 12th. This hymn was sung in the Kentucky Revival before any one in that great work of God knew of a people denominated Shakers

We find appended to the hymn from Richard McNemars pen the following "The original figure of uniting the different orders in the work of God was the joining the city of David to Mount Zion by extending the buildings from the height of Zion down to the old city Thus the holy city was brought down and formed the New Jerusalem. By a gradual work the vacant places were filled till those who were once far off were seemingly brought very near"

An aged sister who remembers a good deal about the Kentucky Revival _ her parents being subjects of that work and afterwards Shakers _ says that she thinks this hymn was composed by Richard McNemar

Note

"The gospel clear as the noonday"
page 22. We learn from an aged sister of remarkable memory that this was the first Shaker hymn sung in the western country and was composed by Richard Mc Nemar We read this hymn over aloud to her because inclined to think from certain sentiments therein contained that it must have originated in the eastern country. But to our argument the aged sister replied

"The first Shaker hymns were composed at Union Village sent to the east and there approved and adopted The first messengers and elders who came from New Lebanon to plant Mother's gospel in the west sung beautiful and inspiring songs But they were mostly tunes without words They sung some songs of tune and words and tune without words in alternate line or measure They had many prophetic and encouraging anthems with which they opened and closed their meetings

We learned from them that Mother Ann Lee often sung new and heavenly tunes without words in spirit or vision with the angels".

We find this hymn written in the fine copy plate hand of Malcom Worley and his scholars

Page 29 "The Orthodox Trinity" This poem is found in scattered leaves and arranged only by its verses being numbered To it there is no name nor date attached But judging from its style and from some ideas it presents portraying to our conception so strong a resemblence to some that we notice in the next preceding poem which we know to have been composed by Richard Mc Nemar that we almost venture to add his name also to this latter poem

None of our aged Brethren and sisters remember any thing about this poem of "The Orthodox Trinity"

Richard Mc Nemar never wrote his name in connection with any of his poems or poetry that we have ever seen

It was a maxim of his that the greatest should strive to be the least Hence the retaining of his name from all his best poetical productions So we think that he might not seem to the least of his brethren as aspiring to be above them in any degree

We sometimes see E. W. or R. M. to his more inferior compositions

Page 53. "John the Baptist" "This hymn" We see it is called a hymn We find in the "Kentucky Revival" by Richard McNemar of 1807 date first edition long since preserved by Abigail Clark in her treasured collection And for aught we know is now the only one remaining of this edition

In this pamphlet we read "I close this part of the history with a hymn composed on this preparatory work though not originally intended for publication"

In reference to some allusions in the preceding hymn there expressed as to those who already had an understanding of their meaning by way of explanation we here think to add that in childhood we heard aged brethren and sisters tell who were subjects of the "Revival" That blasphemous or bold persons in any way interfering with the work or those under its involuntary power would themselves take the "jerks" or the jerks and barks together and be dashed from tree to tree or place to place until exhausted and then fall and lay as dead corpses some a shorter and some a longer time as in mockery of those who had these gifts from the overruling power of the work

We now think as furnishing a plainer illustration than we are competent to give concerning the relations indicated in this hymn of "John the Baptist" to copy some extracts from the pamphlet by Richard Mc Nemar of the Kentucky Revival as follows

+++ Page 55 In fine that the time of the promise was near at hand expected in what ever way the work should be effected the day would soon declare it.

Several objections were raised in the schismatic fraternity against brother Malcom Worley's manner of understanding the scriptures the most particular of which was, first That it led to universalism and made Christ the Saviour of all men eventually as well as officially taking it for granted that either in the plan of redemption or the execution of it God had distinguished the souls of men by number and person And second that if such a doctrine was established it would open a wider door to vice inasmuch as it would cut off at once from the carnal mind the powerful influences of hope and fear consequently the wicked spirit in man would become more violent and sin with more greediness knowing that his time was short But as all agreed that they were only yet beginning to learn the mysteries of the scripture and each one had a right to exercise his own faith and walk by the same rule and mind the same thing where unto he had attained the investigation of these mysterious and intricate points was put off to a future period and the churches went on harmoniously in the first principles of the new light which they conceived to be so well established by the extraordinary power and gifts of the spirit I shall now proceed to give some account of their particular form of government manner of worship &c.

IX It has been before observed that they constituted by a vote which considered the scripture as the only written oracle through which the mind of God was revealed to them And in order to this general suffrage (in which the body of the people at large had equal privilege) every claim to superiority (by a succession of church offices) had been laid aside consequently the power of government was considered in the body of the people thus constituted This new republic under the standard of liberty and equality and invested with so great a degree of light life and power assumed a threatening aspect toward the little surrounding kingdome which had so long been weakening each other by civil broils It is difficult to paint the zeal for liberty and just indignation against the old aristocratic spirit which glowed through every member of this new confederacy And under the influence of this warm democratic zeal these churches soon exhibited an appearance distinct from any thing that had ever been seen The following minutes of the church at Turtle-creek will serve to illustrate some of the particulars of their proceedings

"April 21, 1807 John Miller Amos Valentine and Joseph Stout publicly related the circumstances of their conversion with which the church was well satisfied and gave them the right hand of fellowship as worthy members of the suffering body of Christ Samuel Kimbel informed the church with tears that he had wounded his own conscience and the cause of God by associating with the wicked in a tavern and tossing a dollar for whisky professed his abhorrence of such conduct and his determination in future to be more guarded The church was satisfied with his repentance and agreed that the offence be forgiven"

Page 57 +++ The farthest that they went was to express their *satisfaction* with and encourage those who they believed had power and authority given them from heaven as appears from the following minute dated "September 29, 1804 The church took into consideration the case of brother Malcom Worley relative to his laboring in the word He was examined as to his soundness in the faith with which examination the church was *satisfied* and he was encouraged to exercise his talents in public exhortation as providence might call and direct The schismatics had too fresh a rememberance of the sufferings they had underwent in obtaining liberty from the reputed vicegerents of Christ acting in his room and stead to allow them to lay hands suddenly on any one and especially as they conceived it necessary that the holy Ghost should be given in the important article of ordaining a true minister of the gospel

In consequence of encouragement from the republican body there were certain individuals who took the lead in public exercises which leads me to state some of the peculiarities of their worship

§10 From their general faith that God and Christ had their abode in the soul of Man and from those inward feelings of love and power which they ocasionally felt through the medium of a lively faith they were led to believe that whatever exercise was congruous to that inward feeling and had a tendency to increase it was acceptable to God as true worship Hence by giving the right hand of fellowship to those who were admitted into the community and finding that it tended to increase the inward workings of the spirit it was gradually introduced as a common act of worship in concert with singing hymns and spiritual songs The whole society old and young male and female would commonly unite in this mode of worship and taking each other by the hand would shake not only their hands but their whole bodies like one churning with such violence that the place would seem to quiver under them This they called rejoicing and in this worship they considered it the privilege of every one to unite who believed the new doctrine of atonement according to an observation of brother Barton W. Stone when he first heard that doctrine stated viz: "that if these things were established as truth he would rejoice forever Admitting that God was love could not be changed was the same to one soul as another would have all to be saved &c nothing remained but for the soul to love God and rejoice in confident hope of salvation and manifest its faith and confidence by every such bodily exercise as had a loving or joyful appearance The New Lights had considered it presumption to perform any of these bodily exercises voluntarily into which they were forced by a supernatural power but this kind of faith appeared childish to the schismatics They supposed that whatever God moved the creature to by his irresistable power must be acceptable to him And therefore it was their privilege to do voluntarialy what was acceptable to God rather than be once in a while dragged to it and the rest of their time offer up such voluntary worship as was "full of unbelief and sin" and a stench in the nostrils of Jehovah

The New-lights struck down and held under the power of death for a time then raised up as in a new world of light and vision and carried away with such raptures of joy could not possibly conceal their conversion Such a conversion and way of manifesting it however acceptable it might be to God as being the effect of his irresistable power yet the schismatics conceived it to be more acceptable to God (and not without good reason) for one who was convinced of sin and had turned from it to rise up in the assembly of those who were likeminded testify his views and feelings and declare his intentions boldly and voluntarialy And again if he was overtaken with a fault if it should be so small a thing as tossing a dollar for whiskey or suffering a little anger to arise in his breast that he voluntarialy confess it in the open light and profess his abhorrence of it There must appear a very marked difference between this worship and that in which the sinner was overtaken with the power of God and constrained to do what he did not love and might afterwards excuse himself that he could not help it and still claim his union with the world by a voluntary profession that he was yet a sinner prone to evil no better than any other and all that distinguished him from others was the lighting down of a foreign power upon him which he could not avoid The schismatics conceived they were worshipping God to acceptance while relating their conversion expressing their abhorrence of sin and singing spiritual songs to that effect "I shall be holy here" shaking hands and shuddering with indignation against their soul enemies crying out for final deliverence from them "Make me Saviour what thou art live thyself within my heart" "Leaping and skipping voluntarially in the joyful hope "Then the world shall always see Christ the holy child in me" So that the principal thing that that distinguished the schismatic worship from that of the New-lights was their taking the privilege of exhibiting by a bold faith what others were moved to by a blind impulse This they considered a great improvement groth and advancement in the spirit of the revival And upon this principle the voluntary exercise of dancing was introduced at the worship of God by brother John Thomson and some others who were forward in promoting the grand schism. Although this singular worship was practised voluntarialy with a degree of formality yet it was not introduced in a formal way but by following up and improving those operations which at first irresistably forced them into that exercise At the Spring sacrament at Turtle-creek in 1804 brother John Thomson had been constrained just at the close of the meeting to go to dancing and for an hour or more to dance in a regular manner round the "stand" all the while repeating in a low tone of voice "This is the Holy Ghost Glory" But it was not till the ensuing fall or begining of the winter that the schismatics began to encourage one another *to praise God in the dance* and unite in that exercise just believing that it was their privilege to rejoice before the Lord and go *forth in the dances of them that make merry*

However notwithstanding the schismatics aimed at that worship which should be expressive of uniform and continual joy Yet they were far from attaining it and at least the one half of their exercises were of a contrary nature some of a voluntary and others of an *in*voluntary nature

+ + + + But there were moreover in the schismatic worship a species of exercises of an involuntary kind which seemed to have been substituted by the great spirit in the room of the falling &c which had been among the *New-lights* The principal of these were the *rolling exercise* the *jerks* and the *barks*

1. The rolling exercise which consisted in being cast down in a violent manner doubled with the head and feet together and rolled over and over like a wheel or stretched in a prostrate manner turned swiftly over and over like a log This was considered very debasing and mortifying especially if the person was taken in this manner through the mud and sullied therewith from head to foot

2. Still more demeaning and mortifying were the *jerks* Nothing in nature could better represent this strange and unaccountable operation than for one to goad another alternately on every side with a piece of red hot iron The exercise commonly began in the head which would fly backward and forward and from side to side with a quick jolt which the person would naturally labor to suppress but in vain And the more any one labored to stay himself and be sober the more he staggered and the more rappidly his twitches increased He must necessarily go as he was stimulated whether with a violent

dash on the ground and bounced from place to place like a foot ball or hop round with head limbs and trunk twitching and jolting in every direction as if they must inevitably fly asunder And how such could escape without injury was no small wonder to spectators By this strange operation the human frame was commonly so transformed and disfigured as to lose every trace of its natural appearance Sometimes the head would be twitched right and left to a half round with such velocity that not a feature could be discovered but the face appear as much behind as before and in the quick progressive jerk it would seem as if the person was transmuted into some other species of creature Head dresses were of little account among the female jerkers Even handkerchiefs bound tight round the head would be flirted off almost with the first twitch and the hair put into the utmost confusion this was a very great inconvenience to redress which the generality were shorn though directly contrary to their confession of faith Such as were seized with the jerks were wrested at once not only from under their own government but that of every one else so that it was dangerous to attempt confining them or touching them in any manner to whatever danger they were exposed yet few were hurt except it were such as rebelled against the operation through wilful and deliberate enmity and refused to comply with the injunctions which it came to inforce

3. The last possible grade of mortification seemed to be couched in the _barks_ which frequently accompanied the jerks nor were they the most mean and contemptible characters who were the common victims of this disgracing operation but persons who considered themselves in the foremost rank possessed of the highest improvements of human nature and yet in spite of all the efforts of nature both men and women would be forced to personate that animal whose name appropriated to a human creature is counted the most vulgar stigma forced I say for no argument but force could induce any one of polite breeding in a public company to take the position of a canine

beast move about on all fours growl snap the teeth and bark in so personating a manner as to set the eyes and ears of the spectators at variance It was commonly acknowledged by the subjects of these exercises that they were laid upon them as a chastisement for disobedience or a stimulus to incite them to some duty or exercise to which they felt opposed hence it was very perceivable that the quickest method to find releasement from the jerks and barks was to engage in the voluntary dance and such as refused being inwardly moved thereto as their duty and privilege had to bear these afflicting operations from month to month and from year to year until they wholly lost their original design and were converted into a badge of honor in the same manner as the first outward mark of human guilt Although these strange convulsions served to overawe the heaven daring spirits of the wicked and stimulate the halting schismatics to the performance of many duties disagreeable to the carnal mind yet in all this their design was not fully comprehended something doubt ful and awful was thought to be figured out thereby which would suddenly fall with pain upon the head of the wicked and nothing was more calculated to excite such fearful apprehensions than the expressions that were sometimes mixed with the bow wow such as "every knee shall bow and every tongue confess" &c at least these kind of exercises served to show that the foundation was not yet laid for unremitting joy and that such as attached themselves to this people must unite with them as a body destined to suffer with Christ before they can reign with him But however great the sufferings of the schismatics from a sense of their own remaining depravity the burden and weight of distress they bore for a lost world the hatred contempt and persecuting rage of all around them together with the spasmodic writhings of body with which they were so generally exercised yet they were not a little alleviated by the many extraordinary signs and gifts of the spirit through which they were encouraged to look for brighter days Among these innumerable signs and gifts may be ranked the spirit of prophecy being caught up or carried away in this spirit and remaining for hours insensible of any thing in nature Dreaming of dreams seeing visions hearing unspeakable words The fragrant smell and delightful singing in the breast This spirit of prophecy is particulary worthy of notice which had its foundation in a peculiar kind of faith and grew up under the special influence of visions dreams &c The first thing was to believe what God had promised with an appropriating faith cast anchor upon the thing promised though unseen and hold the soul to the pursuit of it in defiance of all the tossing billows of unbelief this faith so contrary to the carnal heart they concluded must be of God It must be the spirit of Christ or God working in the creature both to will and to do What is the promise but the purpose of God And what is the purpose of my soul (says the schismatic) but to have the thing promised God has promised He cannot lie Has he purposed He cannot alter Therefore what his spirit leads me to

I shall possess as certain as God is stronger than the devil Upon this principle all were encouraged to believe the promise and immediately set out in co-operation with the promiser and in proportion to the strength of their faith to predict the certain accomplishment of that purpose of God which they felt within them

Notwithstanding this faith furnished a very bold foundation for predicting what should come to pass yet it was far from comprehending the whole of that evidence upon which the schismatics looked for the purpose and promise of God to be fulfilled It was very common for them to be caught up or carried away by the same spirit of faith and be shown in bright and heavenly visions the indisputable reality of what they before contemplated in a simple belief In those ecstacies some would seem to desert the body and leave it for hours in a state almost or quite inanimate Others in their transports would seem to use their clay tenement as a kind of instrument to sign out and represent to the spectators what the active spirit saw in open vision independent of any of its mean organs Of these extraordinary visions nothing can be communicated here beyond an imperfect hint and whether they ever be correctly stated on paper is a matter of doubt Their general import respected things things that were darkly hinted at in the scriptures and hard to be understood such things as were especially to take place in the latter days And hence notwithstanding they had adopted the scriptures under the confession of faith yet it was not immediately to the scriptures they applied for light but to that transporting spirit which opened clearly to the mind those mysterious things recorded in scripture which the wisest men upon earth without the spirit could not understand See the letter to Synod published in Barton Stones reply page 63 of which the following is an extract "We view Christ as the only centre of union and love the only bond Let us labor after this spirit and when we obtain it then we shall all be united in one body + + + + + + + + + Some are groaning for the wounds of the Presbyterian cause some for the Methodist some for the Baptist &c each believing that it is the cause of Christ for which they are groaning And some are as heartily groaning for the wounds of the Christian cause without respect to names and parties If we should unite our groans and cries to the Father of our mercies for the general release and the coming of the Lord's kingdom with power God would hear and answer us O let us unite in the common cause ++++++ Then will Zion shake herself from the dust shine forth as the Sun in his brightness and be terrible as an army with banners Then shall she be a cup of trembling to all the people round about her and shake terribly the nations Then shall that man of sin be destroyed and righteousness shall flow down as a mighty stream These things dear brethren are not vain imaginations for God is now about to take the earth Thy kingdom come Even so come Lord Jesus

Brethren yours in the Lord
Robert Marshal
John Dunlavy
Barton W Stone
John Thomson"

We now believe that we are reaading the "Kentucky Revival for the first time in our life Hence it is nearly as new to us as it would be to any others who know nought of its contents So we deem that what we find in its pages that is the most interesting to us might entertain another and with this view we copy a few more extracts here and there through this pamphlet

We acknowledge this difference between us and a total stranger namely that we frequently heard in early life incidents and experiences of this Revival, related by many of its subjects with whom we lived consequently we had but little need then and but little thought in latter years to search for that revival information in print

We remember in particular of hearing that Malcom Worley and his wife were both greatly gifted in prophetic visions in the Revival before the Shakers came and that he declared to have seen messengers of God coming from the East with the kingdom of Christ to plant in the west

And also heard from the same witnesses that when the three Breth ren started from New Lebanon to the Western country they were told that the spirit of God would direct their way and make known to them where to stop

Their journey was long and tedious and many times they hoped that they had reached the destined place but not until they arrived at Malcom & Morleys were they greeted "Come in brethren" The words which were to tell where God would commence his kingdom in the Western country and adding in a transport of joy and tears "You are welcome to our hearts and homes"

I now copy as follows from page 44 of the "Kentucky Revival"

"It is to be observed that in those congregations where the members of the new Presbytery resided the presbyterean mode of government had been practised for some time after the separation Neither did the Presbytery immedeately resign their reputed authority although in every thing they introduced some alteration They considered it their prerogative to licence public teachers or rather to forward those who they believed were chosen and called of God The following written at Springfield March 1804 will serve as a specimen "Forasmuch as our brother Malcom Worley has made known to us the exercises of his mind for some time past expressive of a divine call to labor in word and doctrine and we being satisfied from a long and intimate acquaintance with him of his talents both natural and acquired being such as through the grace of God may render him useful and considering that the way of God is above our ways it therefore seemed good to us with one accord to encourage our brother to the work whereunto we trust the Holy Ghost is calling him and we do hereby recommend him to the churches scattered abroad to be forwarded in his calling according to the manifestation of the spirit given to him to profit withal Signed in behalf of the Presbytery

B. W. Stone clk."

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"David Purviance in a letter dated Caneridge March 1. 1802 writes thus "Some things have lately taken place among us which I think more extraordinary than any I have seen or heard since the apostolic age

The case of Rachel Martin was truly miraculous I suppose you have heard of it" This extraordinary case is illustrated by the following extract from another hand

"Last Saturday exceeded by far any thing I ever saw before Rachel Martin was struck the Thursday night after you left thus she never eat nor spoke for nine days and nights I was there when she rose and spoke her countenance was as it were refined (i.e. transfigured) She told me she was free from the world all that time She says the work will increase + + + + + + + + R.H.

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"The following extracts of letters, from persons of no small note in the churches will show more particularly the state of religion at that period

March 22 1796

My dear Friend I [illegible] have

this winter past preached with difficulty my heart but little engaged I know that I am not as I ought to be yet cannot be affected with my case +++++++++++++

W.R."

"Dear Sir — Yesterday I received your kind letter and I now undertake to answer it +++++ The dead state of religion is truly discouraging here as well as elsewhere It appears a wonder of mercy that God is so kind to this Sardis as to afford her the means of grace without this she would certainly run into total infidelity When I look into my wretched heart and consider how much I have dishonered God by a dead and careless life I have reason to cover my head in the dust +++++++++++++ If some are spotted with sin I am spot all over* +++++ — I.T.

"September 5. 1796

Dear Brother — It is not likely I can say any thing to entertain or refresh you I some times think I would be willing to travel with you to heaven but I feel very unlike an inhabitant of that place I would be glad to be at the truth and the substance

But I commonly feel so much more like a devil than a christian that it makes me often forebode the displeasure of God the Holy and the just I sometimes think I am coming towards the birth but can seldom think I am born O how long how long I And what am I, I would strip off every thing but Christ and his holy spirit to enter the narrow gate ++++++++++++++++ I can tell you but little about my poor congregations I see but little prospect of encouragement I dare not say none +++++ I sometimes hope to see Jesus King in Zion"

John Dunlavy"

*: "N. B. Think not that these were sinners above all Kentuckians Nay they were counted among the most pious hence their views of their real state are set forth that every mouth may be stopped"

The mother of John Dunlavy's children children and the mother of Richard McNemar's children were sisters hence they were made brothers by the law The above letters were written to Richard McNemar and he refers to them as follows

"VIII Now let any one judge from the foregoing evidences what kind of a work was necessary to take place among *such a people* in order to their recovery a people confessedly *vain and dark and wild full of unbelief and sin dead and careless spot all over* and *more like devils* than *Christians*

"The generality however unaffected with their *sad case* were still going on crying out against infidelity lampooning the Deist treating his cavils with contempt and laboring each one to augment his party while a distressed few were watching like the guards of the night and ready to meet the first dawn of the approaching day &c &c"

Now having turned leaf to page 42 we come to names we would not expect here to find And according to our understanding gained from hurried reading here and there these signatures designate certain leading Presbyterians who have seceded from the old order and formed themselves into new with their followers called the Springfield Presbytery and further distinguished by the name of Schismatics

Here we see the names Robert Marshall John Dunlavy Richard Mc Nemar Barton W Stone John Thomson William Bedel (a first cousin to Mary Gray from Lancaster England grandmother to the writer of this page) Molcom Worley Matthias Spinning Aaron Tullis Samuel Sering Francis Bedel)—

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The Entrance &c of Shakerism

The flesh lusteth against the Spirit and the spirit against the flesh and these are contrary the one to the other so that every person according to that principle by which he is governed whether flesh or spirit will conceive judge of and denomminate things around him And hence what is food and medicine to one man may be poison to another what one calls truth another calls error what is the work of God to one appears the work of the devil to another and even the heaven of one may be another's hell Thus the same thing is often distinguished by names directly opposite according to the sense of different persons

He that was called the Son of God by some was denominated by others prince of the devils And thus what one calls *Shakerism* another calls *the testimony of Jesus Christ* and a *Shaker* in the language of some is by others called *a true believer* a *child of God a follower of the lamb* And what is still a greater contradiction that which is called a work of redemption by some others distinguish as a work of the deepest delusion

From this diversity in the sense and language of mankind it will be necessary to treat of this new relegion* in a two fold order 1. According to the real sense and understanding of those who have embraced it And 2nd, As it is addressed to the external senses of mankind in general

In each part of the history impartiality requires that I use the names of distinction and modes of expression peculiar to each Accordingly I shall proceed in the first place to give a brief account of the entrance and progress of the testimony of Jesus Christ among the subjects of the late revival in Kentucky and Ohio

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* I call it new relegion because that term is readily appropreated by all and especially as those who are in possession of it *considerate* it a *New Creation* the *new and living way* which makes all things new that come into it

Great expectations had been formed by the subjects of the revival of something very great to take place in the Summer of 1805 In which God would especially answer their thousands of prayers in delivering them from sin and opening the way into the holiest of all Pursuant to which the same spirit that had convinced them of sin inspired them to pray and confidently look for deliverance from it and stirred up such warm expectations of its near approach I say that same spirit on the first day of the first month in the self same year dispatched three men viz John Meacham Benjamin S Youngs and Issachar Bates from the church at New Lebanon town of Canaan in the state of New York with the testimony of Jesus Christ and as living witnesses of God to open and confirm to the people that way and only way out of sin that complete salvation which they themselves had found and that everlasting life and glory of which the church in that place were in possession They arrived in Kentucky about the first of March tarried a few days at Paint Lick where they were kindly entertained from thence they journeyed to Cane ridge and spent a few days among the subjects of the revival in that place among whom they were universally treated with unfeigned respect From thence they passed over into Ohio and paid their first visit to Springfield but without exercising any particular labors in any of those places they prosecuted their journey until they arrived at Turtle creek near Lebanon on the 22nd of the same month They came first to Malcom Worleys and tarried over night and the next morning they came to my house* window on the east now in a field of grain)

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* ("My house" means Richard McNemar's house (after this period it was called the East House and at last became in our childhood days The Childrens family The high ground on which it stood can be plainly seen from our

And we think to relate an incident here of this first visit of Richards together with David Spinning Stephen Spinning and several other preachers and proment characters of the Revival with the eastern brethren — which is, that while the company was giving its attention to the three strangers and to what they were saying A little son of Richards four or five years old came in from out of doors hurrying through the crowded room to his father in a fit. These appeared at first in him from the scare of a snake

Richard had suffered a great deal in his mind concerning the injury which he feared these convulsions might prove to his son as they were becoming more and more frequent And now with his hand on his little James head for color like the "ravens wing" and his look to the brethren he said "Heal my child and I will believe that you have the truth and are living witnesses of the Eternal God"

The brethrens' eyes fell to the floor They knew they had the truth but did not know whether they had a healing gift and so were silent

At length Jenny the mother arose tall plump hair as an Indian's strong gray eye strong of feature vigorous in health earnest in spirit and said "Let us pray" And all in the house kneeled down and prayed. Meantime the fit entirely left the child and another never never returned in him) which was the first means by which I knew that a church or people by such a name or description existed upon earth We spent the remainder of the day principally in conversation on the most interesting points in religion and from all the evidence I could collect I judged them to be men of honest principles singular piety and a deep understanding in the things of God and as such I determined to treat them so long as their deportment was correspondent Some of their conversation I could not so well understand a number of things apeared new but considering the copious field of truth too extensive for my comprehension I was rather disposed to hear and learn more of God than to shut out every thing that was not included in my little sphere of knowledge The next day was the Sabbath and as they desired to know whether the rules of our meeting would admit them to speak in public provided they had a feeling so to do I answered I knew of nothing to hinder I was sensible the spirit of the revival as well as that of our wholesome government imposed no restrictions on any man from testifying his faith nor bound the conscience of any from hearing whoever they chose And upon this principle the door was fully opened for them to make any labors at Turtle creek either in public or private to which they conceived they were commissioned Accordingly Issachar and Benjamin attended the meeting and opened the testimony of Jesus to the congregation which might all be summed up in this one saying Namely If any man will come after me let him deny himself and take up his cross and follow me For whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it

From their own feelings as well as in behalf of the Church they expressed great union with the work of God that had been for years past among the people convicting them of their sins and pointing out by words signs and particular sensations the way and method of salvation but they further testified that the time was now come for them to enter into actual possession of that salvation of which they had received the promise That the way to attain it was by selfdenial taking up a full cross against the world the flesh and all evil in our knowledge and following Christ walking as he walked and being in all things conformed to him as our patern and head Particularly according according to St Paul becoming dead with Christ to the rudiments of the world dying unto sin once Rising with him to a new spiritual and holy life and ascending step by step in a spiritual travel and separating farther and farther from the course of a corrupt and fallen nature untill we arrive at the perfect stature and measure of the sons of God That the first step in this saving work was to confess all our sins and when we confessed them forsake them forever And wherein we had injured and defrauded anyone to make restitution and in so doing we should find mercy and being faithful should receive that measure of the holy spirit which would be an overcoming power not only sufficient to keep us out of all actual sin and defilement but to cleanse and purify both soul and

and body from the very nature of ~~evil~~ evil These things they delivered not as matters of mere speculation but as things that had for many years been reduced to practice and established by the living experience of hundreds in the church of Christ to be the way and the only way of God the one door of hope for a lost soul and the sure entrance into the righteous peaceful and holy Kingdom of God's dear Son They did not pretend to direct others a way which they themselves had not traveled but testified that with these plain terms of the gospel they had complied and the substance of the promise they had received and could say without boasting or dissembling that they had received the overcoming power which kept them fault less before the throne of God even in the presence of his glory and more over that it was a matter that greatly concerned us That as Christ had now made his second and last appearance for a final settlement with every soul of man and as God had wrought so great a work among us in waking up enlightening and preparing us to make a final choice and by a special gift of his spirit had sent us his everlasting testimony of truth we aught to be very cautious how we treated it For such as were illuminated in the great and marvelous light of the revival to see the evil nature of sin and stirred up to see the way out of it and had the last and only way of God opened to them if they should reject it their case must be deplorable that although the light and power of the spirit might have been again and again restored to such as fell into sin while they had not the proper means of keeping out of it yet when those means were offered should they be rejected there remained no more protection for such a soul but they must lose the salutary effects of their former light and fall under the power of the wicked one And upon this principle that the subjects of the revival must either embrace the present call of God and in obedience thereto take up their cross and follow

Christ or gradually lose the extraordinary effusions of the spirit they had been under and leaven back into a more corrupt and deplorable state than ever

If a historian cannot be disinterested and unbiased it is necessary that he be honest and therefore I acknowledge that nothing ever presented itself to me that so powerfully interested my feelings as the above testimony And although I was not wholly unbiassed I can say with infinite propriety I was not far from being biassed in its favor A thousand objects presented themselves to bias me against it But its intrinsic weight the importance of the work that was past the salvation of thousands that hung upon the point of its termination and that of my own soul with the rest balanced the weighty demands of the three insatiable idols of time * and held me at least upon an equilibrium for several weeks so that without preposition or predetermination I could candidly investigate the subject ready to go with the weight of evidence wherever it should

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* See I John ii. 16

preponderate During this interval my searches and researches into the scriptures their history precepts and promises and prophecies the signs of the times my own past experience in religeon for fifteen years, the nature of the past extraordinary work and the presint state of the subjects of it with all the rest of Christianities professors with the many questions and answers that passed in conversation were they all written would swell into a large volume And in this kind of exercise I was not alone The general agitation may be in some measure conceived of from the following letter dated Caneridge April 2. 1805.

My dear brother Richard

I never longed to see any person so much If I was not confined in this clay tabernacle I should be in your embraces in less than an hour The floods of earth and hell are let lose against us but me in particular I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus Kentucky is turning up side down The truth pervades in spite of man Cumberland is sharing the same fate the young preachers some of them will preach Jesus without the covering put on him by the fathers The scribes the disputers of this world are gnashing upon us Brother Mathew Houston has clean escaped the polutions of this world and he and his people are going on to perfect holiness in the fear of God A few more will soon follow Come over and help us is the cry made to us from every part Brother David Purviance is gone to Carolina to preach the gospel there by the request of some there In a few weeks I start to fulfil a long daily string of appointments to Cumberland by request I go I have appointed two communions among many Christians on the heads of little and big Barrens Brother Dooley is among the Cherokees again His last rout there was successful some poor Indians received the gospel He was solicited to return He is truly an apostle of the Gentiles some few are getting religion among us

The Churches thus quid dicam Nescio What shall I say I know not My heart grieves within me Certain men from afar whom you know injects terror and doubt into many *and now religion begins to lament in the dust among us Some as I suppose will cast away the ordinances of Baptism the Lords supper &c. but not many as yet Most dear Brother inform me what you think of those men among us and you from a diſtant distant region Thank God he gave me his word + Letters* show the substance and faith eats it We all want to meet with you shortly But by reason of my absense to Cumberland Brother Purviance to North Carolen Brother Houston in Madison we cannot meet on Turtle creek no sooner than third Sabbath June and that in Kentucky Brothers Marshall and Houston parted from us yesterday We administered the Lords supper at Cane ridge the day before Many communicants much exercise I am pushed for time to write to you We have five students of the Bible all but one know the languages full of faith and of the holy Ghost just ready to preach They all fled from the Presbyterians to their pain and hurt Brother Stockwell exceeds expectation and is beloved and useful Our apology is yet living and working and tearing down Babylon in Virginia It was

+ This italic was originally in latin

reprinted there to the great injury of Presbyterianism It is also reprinted in Georgia We are just publishing a short tract on atonement I will send you one soon This truth has unhinged the brazen gates already I am hurried pray for me farewell (send this) by Friend Bates} B. W. Stone

Great prospects were presented according to the above letter on the part of the revival the truth pervading and turning the whole country upside down The Macedonian cry sounding from every part The apology and tract on atonement tearing down Babylon or unhinging her brazen gates some full of the holy Ghost just ready to preach and one among them all who had clean escaped the pollutions of the world and was going on to perfect holiness But all this appeared unspeakably short of the glad tidings brought by the brethren from New Lebanon provided that what they testified concerning the church was true It was well enough for those who were in Babylon to cry for help and for such as were appointed to the work to tear her down and unhinge the brazen gates but something beyond this must be taken into the account We have news of a Zion and what if her foundations are already laid May it be that God has sent down the new Jerusalem for the refuge of souls before he began to tear down the old buildings

The Lebanon brethren paid their first visit to brother Mathew Houston perhaps he has believed and taken up his cross How else can he have escaped the polutions of the world They have also been with brother Stone and opened the testimony there in part perhaps he has taken hold of it and means to make a final push for the kingdom through stripes and imprisonment Or have these students of the Bible learned to appropriate scripture phrases to false and inferior objects Brother Stone and others may have received the name Holy Ghost out of the Bible but the thing must certainly dwell in the church And admitting they are blazzing full of the spirit burning and shining lights this goes no further than John the Baptist it is far short of the kingdom of God those brethren from the east tell us that their people have got the Kingdom that they have attained it by taking up the cross and doing the works of Christ and overcoming sin by a faithful and diligent combat that they are born of God and do not commit sin but walk even as Christ walked and are righteous even as he is righteous And moreover that he that committeth sin whatever his profession or gifts may be he is yet of the devil These things inject terror and doubt into many John was full of the holy Ghost and for his testimony concerning Jesus he was actually cast into prison full of terror and doubt whether this was he that should come or whether he should look for some other

In fine I could see nothing in the past work as a foundation to build upon And what these strange brethren testified appeared plain scriptural truth and presented a way entirely safe for those who were able to receive it and whether they were the people or not who had actually attained this salvation it was very evident they were far before us in light and understanding concerning the way and it was no doubt the will of God that those who desired to be saved should walk in it Thus in the midst of reasonings doubtful disputations and close examinations the testimony was investigated at Turtle creek publicly and from house to house until it obtained the full credit of a member who had been leading characters in the revival

Malcom Worley was the first who embraced it opened his mind and took up his cross With this I confess I was at first staggered from a deep rooted predjudice that I had imbibed against some of his peculiar sentiments but finanly concluded that if Malcom had been more wild in his former exercises than the rest he needed salvation the more besides it appeared that his conflicts with the man of sin the son of perdition (as he expressed it) must shortly have terminated his existence upon earth had not his expected deliverer come out of Zion to turn away ungodliness from Jacob but I was not a little surprised that these strange brethren should come directly there and he received them with such cordiality when I was well assured that no previous acquaintance had existed between them This with many other singular circumstances that occurred restrained me from attempting to judge the mysterious work of Gods spirit but rather labor to get a deeper and more practicle acquaintance with it Soon after Malcom set out in the narrow way he was followed by a number so that with in three or four weeks from the first opening of the testimony it had pervaded ten or twelve families And from that period continued gradually to increase so that at Turtle creek the number of families which now stand in the faith of Christs second appearance may be stated between thirty and forty

I shall now consider the entrance and progress of the testimony more particularly as it respects the individual who receives it The first point of faith in relation to the testimony is to believe that he who bears it is a true messenger and witness of Christ in whom the spirit of truth continually abides and that whatever instruction reproof or counsel is ministered by such it comes from Christ who speaketh in him Therefore all who are taught in this manner are strictly and properly taught of God and in obeying what they are taught they yield obedience to Christ

Upon this ground the believer has to make a final settlement with an old systematic idea that the spirit of God speaketh invariably in the scriptures Upon an impartial examination he finds that all the contradictory spirits among the professors of christianity speak in the scriptures and even the devil himself can speak in the scriptures so that the scriptures are as liable to be spoken by an evil spirit as the good It then remain to follow that spirit which goes contrary to sin and manifests its purity by its fruit according to the scriptures and the inward test of conscience This is the spirit of Christ and it sets them immediately to work to do the righteous will of God And first of all to confess before God what they have done contrary to his will and the light of their own conscience In this work the honest believer might as well try to cover or conceal the most chaping mote in his eye as try to hide or conceal any thing which he had committed contrary to the pure doctrine of the scriptures and the holy example of Jesus Christ of which he stands convicted by the witness of the spirit in his own conscience And here he has to combat the spirits of wicked men who pretend to speak in the scriptures and say that it is idolitry to confess sin in the presence of man and that God is to be found any where in the fields on the hills or under the green trees and there we aught to make our confession in secret But by following the spirit of truth he overcomes this wild pagan error and discovers that according to the scriptures God never accepted a confession which was not either made to those whom he had set in order in the church or at least with the face toward that temple which was typical of his last habitation viz. man But the greatest evidence the true believer receives of this being the order and institutions of heaven is the divine light which he receives in consequence Light by which sin appears more than ever hateful and by which he is inspired with a growing zeal to roll out of his heart and practice the last remains of it and lastly by which he discovers with increasing brightness the succeeding footsteps of true gospel obedience To the sense of those who in the faith of Christ have cleared their conscience from the deep rooted stains of sin and received his spirit as their ruling principle of life sin is so exceeding sinful so hateful and pernicious that I am bold to say they cannot commit it But he that is begotten with the divine nature of the son of God keepeth himself in the element and works of that nature so that he can no more commit sin than a fish can fly through the air or an eagle dive to the bottom of the sea But that abiding fervor and power of spirit which overcomes every motion of evil belongs not to the entrance of the testimony but a degree of progress in it And this degree all must attain who come into it or fall off as withered branches for there remains no more room for either imputeing their sins to Christ or to a deceitful heart or any thing else by which they can be excused but the soul that sinneth must bear its own iniquity and burn under it without any mitigation or covering

With an inward sense of the power protection and presense of God the believer travels out of the use of shadows and signs ceremonies and forms of worship to which he might have been strongly bigoted while in bondage under the law There is no more occasion for calling upon God afar off when he has taken possession of his body and lives and walks in him nor of calling to his memory a departed Saviour by signs and shadows of his dying love when the only Saviour that ever redeemed a lost soul is formed and living in him and executing every branch of his office Water applied to the body appears a beggarly element compared with the baptism of the spirit And as one baptism is sufficient to purify the conscience he takes that and travels away from the superfluous shadow Bodily exercises dreams visions ecstacies which had but a momentary effect on the blind and obdurate heart and furnished at best but a fleeting joy gradually give place to the sun of righteousness that shines continually the same without cloud or eclipse Hence in the progressive work of the testimony a blessed reality an enduring antitype is wrought in the believer which fully answers to all that he could possibly have conceived of while longing praying and hoping for the Kingdom to come As believers become more and more leavened into the nature of Christ they discover with increasing accuracy the latent corruptions of a fleshly nature and the secret wiles of Satan in injecting his poison into the heart And as they discover so by the cross they overcome and gain an increasing victory over that which is death to the soul by dying to it the spirit of the testimony runs through all the believers deportment in public in private and in secret so that in no circumstance he is released from the work of self-denial or at liberty to defile his conscience with any act of injustice or uncleanness contrary to the spirit of the divine law or the nature of the son of God who first fulfiled it To the unclean lust of the flesh in which the sinful selfish nature of man is formed the followers of Christ stand in a peculiar manner opposed and count it their distinguishing privilege to preserve their bodies in sanctification and honor In the death of that in which all men by nature are held they find deliverance from every branch of evil such as pride covetousness anger hatred &c so that by crucifying the flesh its affections and lusts wither of course and they grow into a peaceable gentle kind and loving spirit in which they can live together from one years end to another without feeling a hard thought much less expressing a hard word one against another And in such a spirit and deportment as cements them together in one fellow feeling and promotes the peace purity and happiness of the whole the progress of the testimony mainly consists

Moreover all who receive the testimony in the spirit of it are taught thereby to be diligent and faithful in things temporal as well as spiritual and to serve God with body and substance as well as their spirits Hence the testimony has a proportionate progress in the frugality and honest industry of believers whereby they lay up in store a good foundation not for their own pleasure and aggrandizement but for the honor of God and the relief and succour of him that needeth

By faith in the testimony and the influence of that spirit which accompanies it without any other stimulus believers began with confessing their sins forsaking them and taking up their cross and by the same faith and spirit they came together on the twenty-third of the fifth month received one common gift united in one common worship and without murmuring or caviling have continued in it increasing in love and union peace joy and harmony and every good word and work unto the present day and by that I am emboldened to testify that the Kingdom so much prayed for is come according to the promise of God and the order which divine wisdom laid out and the saints have begun to possess that enduring substance which prophets and kings desired to see and died without the sight + + + + + .

In the 7. seventh following brother John Dunlavy* stepped into the ignominious path and began to preach the faith which for a time he had labored to destroy + + + +

The testimony is one and the same wherever it is ministered Is receivd into one and the same honest and good heart and wherever it springs up and bears fruit to perfection that fruit is one and the same And that lawless and disobedient nature of the first man which never did bring forth fruit unto God they can jointly address without pity or compassion in the following language

While you may cavil and fret
and think that the cross is too hard
But now you must take what you
get for death is your certain reward

In Adam the second I trust my beatified spirit shall find
A body whole free from all lust and
pure as the heaven born mind

Chap. 11,

Having given a short account of the entrance and progress of this new religion according to the sense of those who have embraced it I shall proceed to exhibit it in a more external point of view in which I shall consider some of the errors with which it was branded and the unreasonable treatment which it received on that account from some Not that I wish to inspire the reader with the least degree of resentment against those who may have taken up the matter in a false light and through a misguided zeal acted an unreasonable and unlawful part in opposing it Confident I am that if Shakerism was properly understood there is no man in his senses could persecute it Nor do I suppose that the religion of Christ under any name would ever have been persecuted by the men of this world but

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through the instigation of a wrong headed clergy The government of Christ has nothing to do with the government of this world and can therefore offer the citizens of this world no provocation But through the false insinuations of those who have wished to incorporate the church with the world and sit at the helm of civil and ecclesiastick affairs in conjunction those who have marked and kept up the distinction have been represented as the enemies of mankind and treated as such Now if it be true that none of the princes in this world knew Christ Jesus otherwise they would not have crucified him what conduct might be expected towards those who walk in his meek and lowly footsteps from the enlightened sons of Columbia provided their judgment was not warped and twisted by that wild and voracious beast which long ago made war with the lamb and overcome him Herod and Pontius Pilate would never have molested the harmless Jesus but for the false accusations of the priests and high pretenders to religion inllant with loud voices crying "away with him He says he is the son of God He makes himself equal with God He said he would destroy our temple and build it again in three days Away with him away with him If you let the Deceiver go you will not be a friend to Ceasar It was not the peaceable citizens of the Roman government that characterized him a blasphemer a malefactor winedrinker and whoremaster but those who professed to have all one father even God And it was the same characters that pursued the saints as "*pestilent fellows movers of sedition*" enemies to the commonwealth &c wore out the patience of the civil magistrate with their clamors and finanly interested the secular arm to exterpate them from the earth These things were written for our learning that when we see any people persecuted for their religion we may know it is not primarily by the commonwealth but by the instigation of some ecclesiastical judge and of course it is not really the religion itself that is persecuted but something in the room of it which the false judge has the assurance to palm upon the multitude while he demands their credit to his false coloring That Shakerism has been grossly misrepresented in many instances very few will pretend to doubt And the sourse from whence these misrepresentations arose must be peculiarly worthy of notice

It is easy to perceive that the spirit of the revival had a peculiar tendency to put down that ministerial authority by which creeds and parties were supported and set the people at liberty each to follows the dictates of his own conscience Upon this principle the jurisdiction of the Synod of Kentucky was renounced and the Presbytery of Springfield resigned their supposed authority But though Dagon fell before the ark yet the Philistines set him again in his place The generality of the members of Presbytery notwithstanding their professed resignation continued in the full possession of their reputed authority and in that capacity stood ready to judge of any increasing light that might be manifested whither they were able to to comprehend it or not Having shook off their former reins of government and having attained but little mortification of that pride natural to man and being carried along in a high gale of the spirit they began to form great imaginations of a universal kingdom in which they would fill the first rank And as the ground work of this vast kingdom which must include the whole earth they proposed to seize upon the sacred name *Christian* exclusive of all other names and so draw into union and one grand communion all who wished to be called by this worthy name The plan of this great kingdom was drawn up by + + + (in 1804) These high imaginations served for a season to amuse the people But their excentricity from the leading light of the revival is easily perceived by a little attention to the *Observations in Church government* While the work of God continued in any *degree* of purity it was not a sacred name the subjects of it were in quest of nor was it the communion and fellowship of the millions who assumed the worthy name of Christ that they sought It was the power of God unto salvation and that living spirit of Christ in the heart by which they might grow into a holy temple in the Lord But a scheme of human imagination which proposed to organize all the denominations into *one great body of Christ* was very suitable where with to confront a little testimony which simply encouraged souls that were seeking salvation to confess and forsake their sins and set out to follow Christ in a life of new obedience And therefore for the distorted features of Shakerism the erroneous sentiments and wicked practices of those called Shakers mankind in general are indebted to those who by way of eminence are called Christians

++++ When the testimony was opened at Turtle creek what was spoken by the Lebanon brethren themselves could not reasonably be condemned by those who heard it But others at a distance tossing about with the wind of imagination and conjecturing things that had no reality imbibed in a spirit of prejudice against their doctrine of the cross and especially as it bore an unfavorable aspect toward the great body of Christ which they had in contemplation And therefore the first words which I conceive were not exactly right came forward in a letter from Springfield dated April 5. 1805, a few of which words were as follows "It matters not to me who they are who are the devils tools whether men or angels good men or bad In the strength of God I mean not to spare I used lenity once to the devil because he came in a good name (viz) Worley But my God respects no mans person I would they were even cut off who trouble you I mean in the name and strength of God to lift his rod of almighty truth against the viper" &c Now admitting that these were the wickedest men on earth I am far from thinking that such menacing words from one unprovoked could be justified and how much less when on the same sheet this concession appears "I do not say that they are not good men or that the body of their sect are not such perhaps they have more light than any other sect perhaps they have had more power" Where then could be the propriety of crushing them or cutting them off even upon the generous Christian plan of a coalition of sects.

In a foregoing letter it was complained that through faith in the testimony the ordenances of baptism the Lords supper &c were likely to be cast away And in the epistle from which I have just been quoting are the following words "These men have turned the gospel into a law of commandments contained in ordinances" Now from these two Christian ministers who could learn the true account Their words could not be both exactly right for they stood in pointed contradiction But further considering that brother Thomson in the same letter acknowledged that he was not far behind not only in the light and liberty of the revival but on every important subject I conceive it was not exactly right for him to form such hasty resolutions to combat the testimony even before he had properly heard it and with that resolution to come up to the camp meeting at Turtle creek on the 27th of April 1805 raise a sudden and passionate outcry against these peaceable men Assume the authority of leading the meeting enter upon a public investigation of their doctrines and in the close of it pronounce with a loud voice "they are liars they are liars they are liars" According to the fable "A liar is not to be believed even when he speaks the truth" Therefore although it was readily grante that these men spoke the truth yet there remained this pretext for not believing them namely that they were declared to be liars and upon this principle it was that they were debarred by many from speaking at all in public A man may be under an error or he may be mistaken and yet merit some degree of respect from his fellow creatures but a wilful liar a deliberate teller of lies who can away with Therefore under this opprobrious character a bold Christian could cry to Issachar Bates "Go to hell" and while a wicked man followed John Meacham from place to place spitting in his face and crying aloud to make a great fire and burn these false prophets some of the foremost who professed the worthy name *Christian* were at his back laughing and encouraging him on This and such like treatment appeared so far from being exactly right among a people who aimed at monopolising the name of Christ that I am confident similar treatment from the wildest savages towards any men of civil deportment must have merited severe reflection

At a succeeding meeting at Salem the 11th of May following I have no doubt but brother Thomson may have justly reflected that he was not exactly right in debarring from the privilege of speaking one whom he had long acknowledged his equal and his guide.*

(* This person here alluded to we know to have been Richard McNemar himself. And we have heard it narated by those present in this meeting or some other of like occurrance that when the Rev J Thomson was come to deliver a fierce sermon of opposition to the Shakers and his old friends who had embraced their faith but where Richard had the best right and was preparing to address the people and the Shaker brethren were expected to speak That Richard aware of his own influence and determined not to be defeated leaped from his stand and running a distance in the woods mounted a high log and repeating a few words that made the forest ring The people began hastening to him until all were there but the Rev Thomson who remained entirely alone

The writer of this item moved by pleasant memories of the past would say that it seemed Richards nature to draw all souls to him within the compass of his eye the sound of his voice the magnet of his spirit The aged would stop and wait when they saw him coming The middle aged would go to meet him the children would follow after him The sick would send for him to be comforted by his presence)

excluding all who believed the testimony from any further communion or fellowship with the Christians and especially as it was in pointed contradiction to their general Cristian plan "Let none be excommunicated but for a breach of the divine law" Letting his own prejudiced spirit to speak in the scriptures as if it was the spirit of God And thus asserting that the Holy Ghost had made him overseer of the flock and that these Shakers were false Christs false prophets wolves in Sheeps' clothing deceitful workers transforming themselves into the apostles of Christ creeping into houses and leading captive silly women dumb dogs and every hateful name and character which the scriptures could furnish In consequence of which they were railed upon by the Cristians under these names wherever they went and henceforward these members of "the great body of Christ" conceived they had good authority from the word of God to impeach them with every thing that was erroneous wicked and base and not only palm upon them every filthy character named in the scriptures but treat them as they supposed such characters deserved Now if it was not exactly right to take the private interpretation of John Thomson on those occasions and upon the strength of that refuse any personal acquaintance with these men it will follow that all the rough treatment they received in consequence was exactly wrong I further conclude it was exactly wrong for my kind brother Stone after inviting me by letter to attend the general meeting at Concord the second sabbath in August to forbid me to speak on the occasion or even to come to his house And by a counsel of the Christian clergy to impose upon brother Dunlavy Benjamin Young and Malcom Worley the injunction of total silence through the whole of the meeting and at the same time that many were soliciting ing us with tears to preach and we then point edly forbidden on pain of being prosecuted as disturbers of the meeting to propagate among the people that we were the dumb dogs spoken of in scripture (with which title we were often taunted) On the last day of the meeting six of the Christian brethren viz. J Thomson R Marshall B.W. Stone D. Purviance J Stockwell and A Brannon alternately delivered each his opinion of the Shakers in an address in which some of them were named out pronounced liars defamed by many slanderous reports which they could have proved false had they been allowed to speak Now if such treatment was right the spirit of the revival which allowed every man liberty of conscience must have been wrong But as I conceive it is right for every man to hear and believe whoever he pleases the above conduct appears not only subversive of the liberty of conscience so warmly contended for a little while before by the same brethren but of the very spirit of a free government For be it observed that in all those places the people were anxious to hear the Shakers and considered themselves as much related to those who were forbidden to speak as to them who forbade them untill by the din of false reports and misrepresentations of their faith and practice they were frightened into a spirit of prejudice

Brother Stone in the introduction to his letters on atonement observes that the arguments used by his opponents are "bold unscriptural assertions hard names delusion error doctrines of devils Arminianism Socinianism Deism &c such arguments (says he) have no effect on a candid mind but they powerfully influence dupes and bigots The candid look for truth and plain unequivocal arguments" Who then could he suppose would be influenced by the following statement in the postscript of his reply to Campbells strictures "You have heard no doubt before this time of the lamentable departure of two of our preachers and a few of their hearers from the true gospel into wild enthusiasm or Shakerism They have made shipwreck of faith and turned aside to an old womans fables who broached them in New England about twenty five years ago These wolves in sheep's clothing have smelt us from afar and have come to tear rend and

devour"&c If bold unscriptural asser-
tions hard names &c, are wrong I presume
brother Stone's postscript is not exactly
right What plain unequivocal argu-
ment was ever advanced to prove that
the conduct of these men in a single
instance answered to such a bold as-
sertion When Benjamin Youngs was
forbidden to speak at Concord by
R Marshall and B W Stone the only
reply he made was "I am sorry to see
you abusing your own light"

Now when to these innumerable
hard speeches are added their invi-
ting these strangers to their houses
Stopping them at the door when they
came and forbidding them to enter
or at other times ordering them from
their houses and laying them under
the necessity of seeking their lodging
among the weeds and by such acts of
inhumanity as a deist would be a-
shamed of encouraging a spirit of
persecution I think the Christians
may well acknowledge that all their
thoughts words and actions have not
always been exactly right What but
the example of this latest genus of
Christians could have instigated any part
of a free and friendly republic to beset
the houses of the Shakers in the night

assault their persons with clubs and stones break their windows and burn their place of worship throw down their fences and turn in beasts to destroy their grain cut and tear to pieces their apple trees crop and disfigure their horses beat and abuse some of their bodies and by every kind of mockery railing and cursing pushing collaring and threatening disturb and molest them in their worship Did the citizens of Ohio and Kentucky know of truth that it was the meek and humble followers of Jesus Christ that they were treating in this manner Nay verily but a people as they supposed of the most corrupt and mischievous principles And As I apprehend the general statement which the Christians gave of their principles was not exactly right I shall mark out some of those mistakes The first rough lineaments of Shakerism portrayed on the public mind were that it was to disannul and cast away the Bible to set up the word of man in room of it To deny Jesus Christ the resurection and final judgment To throw away the gospel and seek salvation by the works of the law &c That these Shakers were enemies to the revival and came to destroy it That their scheme was to get peoples land and property by parting man and wife ruining and breaking up families That they actually forbade to marry and commanded to abstain from meats and therefore without hesitation they were seducing spirits and their doctrine that of devils This general draught laid a foundation for great improvement both upon their principles and practice And the Christian minister who set the example of characterizing from his own private studies without any personal acquaintance had soon numerous followers who felt entirely at liberty to publish any thing which a fruitful imagination was capable of composing + + + + It has ever been foreign from the feelings of the Believers to counter plead such vague insinuations They believe that God has called them to another work in the progress of which the truth will show itself without any strife of words But as a number of things of considerable weight have been stated by way of objection which have been maintained with some show of argument I shall briefly investigate some of those particulars merely to show the difference of sense and understanding on those subjects according to the evidence of both sides

And 1. The Christian minister after forbidding the Shakers to speak or the people to hear them roundly asserts "These men say that we are in a new dispensation That Christ is come the second time and the resurrection and final judgment begun" The young believer would reply "Very well A new dispensation is what every enlightened soul has been looking for and the coming of Christ is that for which ten thousands have been praying and he must now be somewhere on earth as the scriptures are true For the time is up according to Daniel John and all the prophets for the sanctuary to be cleansed and the power of the holy people restored - the authority of anti-Christ taken away and the saints to possess the kingdom And what other resurrection is there to life but to come out of that state of sin into which the first Adam fell and come into Christ the second Adam who is the resurrection and the life The matter we now animate and which is constantly upon the change we are not to expect after its dissolution to be again subtracted from the elements of this globe and repossessed in its primitive form at the expense of every other body with which it may be incorporated And what other final judgment are we to expect but simply and honestly in the presence of God and Christ and before the saints who are appointed to judge the world confess all that we have ever done amiss repair our wrongs set out to forsake every evil and grow up into Christ as the infant grows into a man *There is a natural body and there is a spiritual body* the former belongs to the fall the latter to the resurrection Therefore it is not old skulls and rotten flesh that are to be raised up in glory but the spiritual body of which we are called to be members which is already raised up by the power of God and ascending into the heavens of heavens far out of sight from this lost world

Obj. 2. "These men say that each one of them is a Christ and we must throw away our bibles and follow them"

Ans. This statement is not exactly right They testify that there is but one Christ whose footsteps they follow and through they are by nature no better than other men yet in following Christ they may be safely followed according to the scriptures

If three honest republicans in order to reclaim a band of tories should invite them to become their followers even as they followed George Washington or Thomas Jefferson would this furnish a sufficient reason for stating that each of these men professed to be a Thomas Jefferson and therefore they must be liars there being only one man in America of that name Or if these tories had got a copy of the United States laws which they abused would it be proper for them to say that the honest citizens wanted them to throw away their law book because they would have them to live according to these laws With no less impropriety were the Shakers charged with professing to be each a Christ and requiring the christians to throw away their bibles

The subjects of the revival had unanimously believed that Christ would make his abode and appear in man and that it was their privilege to believe and follow the truth delivered by man according to that measure in which it was opened and revealed This was certainly the faith of brother Thomson himself when in the spirit of the revival as appears from the following expression in a letter dated April 22, 1803 "The Lord may have made known to one what another is ignorant of I bless God that he has made you capable to teach me in the things of God" And even in his letter of April 5. 1805. He has so much remaining candor as to say "God in mercy visited your soul with light while I remained in darkness He sent you to this country* with the light to sow it here and made you the instrument of bringing the heavenly fire to Springfield where my soul caught the flame of this revival Ever since that time you are in my heart to live and die with you"

(Among the old papers we find the following on a single stray leaf which seems to apply in this place of R. McNemar

*Apologetical Sept. 26th 1837

The author now in the 67th year of his age would humbly remark That he was born in the backwoods of Pennsylvania and had his education there and in Kentucky, excluding him from that literary polish so necessary in a writer who aims at pleasing the fancy of his readers As a public minister his labors have been chiefly among a plain people and for several years in the exercises of the Revival and in the habit of extempore preaching all which tended to disqualify him for a phylosophical logical or mathematical discussion of those strange facts which he was solicited to detail However the Rev Grant Powers of New Hampshire admits that "McNemar's explanation of the work is as phylosophical and as scriptural too as the opinions of many others on the same subject" And however it might be garnished to suit the ~~sp~~ taste of the times he rather chooses to preserve it in its original dress

But that it may be more effectually explained by a repetition of the same work with an increase is the authors most ardent prayer

(This author we know to be Richard McNemar and the subject alluded to we think is the Kentucky Revival Dillon

* * *

Now if it was the faith and order of the revival to follow the truth of God testified by man it could not be exactly right for any to pretend that they were going on in the spirit of the revival and at the same time laboring to destroy all confidence in every living teacher Crying out "Don't believe man don't follow him you need not believe us for we may and do err you must just take the word of God and read that There you have the truth and you may believe and practise it precisely as expressed in the words of scripture" Yet the people were to shut up the necessity of believing somebody and rather than believe those who had been called liars by others they gave credit to the opposite character who asserted concerning themselves that they were not to be believed and in obedience to the faith learned first to call the bible by a name which it never gave itself and according to that name practice whatever was commanded or even permitted in scripture words assured that God immediately spoke to them in that scripture [illegible] even though it might have been originally spoken by a Pharisee Sadducee or devil

Although I have heard the doctors of the common christian cause maintain that Gen. iii, 4, *Ye shall not surely die* and *Mat.* iv, 6, 9. *If thou be the son of God If thou will fall down and worship me &c* were the words of God and to be taken without any explanation yet I have supposed it was rather to avoid the force of truth which they were unwilling to acknowledge + + + + + +

Obj: 3. "They say we must be saved by the works of the law Their doctrine leads into bondage"

Ans. They believe that outward circumcision with every other Jewish ceremony which the apostles called works of the law were abrogated by Christ nor have they attempted to revive any of them But Christ in disannulling these dead works made no provision for bad works The only alternative he left for any was to follow him in the regeneration or continue under the law and under its curse This doctrine never proposed any thing but bondage to the Jew who expected to be pardoned for Abram's sake and And accepted on account of his clean outside Now such objection as made no distinction between good works dead works and bad works came very improperly from those who contended so warmly for liberty to continue in sin as well as in the use of those works which they themselves acknowledge were adopted in the room of circumcision and the passover

Obj: 4th "They forbid to marry and attach criminality to that for which we have the express command of God" Ans. This I am bold to say every believer in Kentucky and Ohio have from the beginning contradicted Forbidding any thing implies authority and attaching criminality to any thing belongs to a law Now these men never proposed any other than the law of Moses and every man's conscience as a criterian to distinguish between good and evil Therefore what was thus already condemned did not remain for them to criminate And upon the generous principle that every free agent ought to be allowed in matters of religion to act according to his own faith they have never to my knowledge imposed any prohibition on an individual in relation to matrimony It is true that for the kingdom of heaven's sake they choose to be even as Christ in that respect

But then receiving a particular saying of Christ and living perfectly up to it claims no authority over the children of this world. They have an indisputable right according to their own laws to marry and every church may adopt such laws and forms of matrimony as they think proper and with any such laws or forms the Shakers have never interfered

The christians have labored hard to establish the above objection and not without some plausible pretext And had the witnesses against Christ no pretext for asserting "We heard this fellow say 'I will destroy the temple of God'" Did he not say '*Destroy this temple*' and *I will* And where was the great evil of transposing the words and putting '*I will* before *destroy*' when it was so effectually necessary to condemn the deceiver But I suppose it would be granted even by the false witness himself that he was not exactly right Again according to their testimony he was no friend to Ceasar Why Did he not pay his taxes True but he would not fight he would rather turn the other cheek to the smiter and spake of another kingdom If then Christ was plausibly and unjustly accused with aiming to destroy the Jewish temple and supplant the empire of Ceasar so were the Shakers with the above

It was in fact the christians who assumed the authority on the occasion and set out to enforce a law given to man in a state of innocence for the fulfilment of which he wholly unfitted himself by the fall Gen. i: 28. That law of command as it respected fallen man the Shakers supposed the son of God had disannulled and from it they conceived they were redeemed by Christ as well as from all outward ceremonies of atonement that fallen man had ever lain under in consequence of his perverse obedience and in claiming this right of redemption they had enough to answer the objections of their accusers without entering any accusation against others And although in disannuling the commandment going before (by which sin took occasion to work in human nature all manner of concupiscence) they violated no existing law either of God or man (except what Paul calls a law in the members a law of sin and death Rom vii:) Yet upon the authority of christian ministers they have been publicly condemned as the blackest of criminals and treated accor ding to that character as far as the wholesome laws of our State would dispense with Then how far must it appear from being right for those who claimed the sole power of judging and whose judgment was not only sanctioned by the shouts of the multitude but in many instances severely executed to represent as their unjust accusers those who were judged condemned and punished according to their law

Obj: 5th "The testimony of these men go to part man and wife and even encourage men to beat and abuse their wives and turn them away"

Ans. How can that be parted which is one Did not ~~God~~ say they twain shall be one flesh' These men have more understanding than to propose a separation of this kind And therefore the testimony they bear takes no cognizance of man and wife It came from that world where they neither marry nor are given in marriage but are as the angels of God The testimony cannot be chargeable with evils to which it may indirectly give occasion any more than the proclamation of American independence is chargeable with all the acts of outrage and cruelty perpetrated by the Brittish during the revolutionary war and there fore that some of the Christian brethren have taken occasion from the testimony to beat and abuse a sister a wife and drive her off is matter of fact But to charge any thing of the kind to the Shakers is exactly wrong For although according to St Paul there is neither male nor female among them yet I am bold to say that since Adam fell woman never was treated by man with tender kindness and respect superior to what is commonly manifested among the believers

Obj 6 "They are a set of worldly minded cunning deceivers whose religion is earthly sensual and devilish"

Ans These are the words of brother Stone in his letter of July 1806 And the proof of this objection was the *fama clamasa* "The Shakers are come to take people's land Every one that joins them must immediately give up his deed to the elders" The Christians were considered as very near to the Shakers in their doctrine and worship is one reason why many things have been imputed to the latter which properly belonged to the former Some Christian fathers who had the general title of land vested in them in which others had a lawful partnership refused to give separate titles according to their promise but dispossessed their former brethren by profession and nearest kindred in nature from their valuable and lawful possessions merely on account of their faith. More over the Christian church at Paint-lick refused to make a title to brother Mathew Houston for land which he had fully paid for merely on account of his faith. But so foreign from this has been the conduct of the Shakers that upon land which they purchased and paid for mainly for the relief and benefit of others not less than eight families are commodiously setled

This I mention distinct from the daily stream of beneficence that flows from their threshold for which they receive nothing in return but love and thanks much less the unlawful surrender of a Deed Who then is the worldly minded cunning deceiver

Obj 7. "They prophesied that such as rejected the testimony would lose their former life and power but (says brother Stone in his letter of July) now the work of God goes on in spite of all the Calvinists Shakers and devils in hell. Now we know your prophets are liars"

Ans. The work of God never did go on in spite but in love and kindness to all men even the Calvinists not excepted But while Christians upon the slightest evidence of the Shakers being liars can fall to shouting and praising their God or at the sight of them stop every medium of informa-tion with loud cries for deliverance a work of some kind will no doubt go on in spite of every thing that claims any relation to the coming of Christ But how long God may trouble these mighty waters and what degree of power may operate round about in that preparatory work has never been predicted

As I conceive much credit has been given to the boasted power among the Christians upon the test of the Shakers being liars I shall mention one more particular upon which the testimony has been condemned as false Lastly

"These men have testified they would never die and one of them from New Lebanon has died already in despair convinced of the delusion"

Answ. They never asserted that they would live forever in the earthly house of their tabernacle But that every true follower of Christ has passed from death unto everlasting life is a truth

And even though brother Thomson had seen Prudence Farrington dying at Turtle creek under a deep conviction of the delusion as plain as he once saw the mark of the beast on the Church to which she belongs and should affirm that his vision was in the light of God yet his vision I should pronounce false and contradict his news of congratulation to his Christian brethren And moreover I should think it proper for any person who had taken any part in spreading such a report to "eat the dreadful words" So tenacious am I of reasonable evidence

I was among the last that conversed with sister Prudence before her departure from the body and though I treasured up the most of her solemn words and particularly the last which were "Strengthen the brethren" yet I shall only insert at this time a short extract of a poem composed on the occasion to which I shall add an extract of a letter to New Lebanon from which the contrast will appear

Extract

+ +

"Her holy example of infinite price

Brought up in the gospel a stranger to vice
Her cross from the first she did faithfully bear
And finished her course in her thirty first year
Her heaven-born spirit to angels akin
(Not stain'd with the flesh nor poluted with sin)
Has now got releas'd from the sorrows of earth
And shares the full joys of her heavenly birth"

"Our precious sister Prudence Farrington has finished her course and is buried under an oak in the wilderness of Ohio She deceased the eleventh inst. (April 1807) in the thirty first year of her age A loving sister a blessed virgin a holy woman an heir of glory She liv'd without sin and died without fear she's not as she's been and yet she is here"* Richard McNemar

In fine there is nothing pertaining to the testimony but has admitted of objection false statement and vague report

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*Near the spot to which brother Stone would have flew in April 1805 had it not been for his earthly tabernacle

But it has not been my design to notice anything but what has been stated with some plausibility

Next to the new and old doctrine of the cross the hue-and-cry was rais'ed against the new and old manner of worship What Go-forth in the dance Go voluntarially without being jerked And say they are praising God in the dance The dances too of them that make merry of them that serve the devil Take their dances to serve God Christians read your bibles and you will see that these fellows are not of God for they keep not the sabbath "Think (says brother Stone in his letter of July) Think seriously and soberly of the shocking conduct of your reveling mocking worship and tremble" Could he have forgotten that a little while before when censured by Dr Tod a brother professor for the same shocking conduct his reply was that "he had to move heaven ward with him hanging at his heels" Then think seriously and soberly What is a Tod at the heels of a traveler in comparison of a Stone a great stone "O my Richard (adds Barton) shall I ever rejoice over you as a penitent prodigal". Now (replies

Bickard) if ever I have just returned from feeding the swine confessed my sins been completely stripped and clad with a suit completely new The door has been opened into my fathers house and I have entered to go out no more Now the family begins to be merry and the elder son to wonder what it means willing to get news from the meanest scullion Don't you hear that it is music and dancing And is not the Father entreating you to come in

Then Brother cast your anger off and
every passion bury
Come in and share the fatted calf and
let us all be merry
Will you grieve about a kid when the
calf is killed
If you come in when you are bid you
may yet be filled

A Few Reflections

We live in what is called the United States of America United States A name that promises peace and happiness to every citizen but under this specious name of Union what a picture is exhibited A great Christian empire divided into a thousand little kingdoms all inclosed in the bowls of a great republic and each contending for the mastery America exulting in her health the liberty and equality of her members and yet full of worms biting and devouring one another each pursuing a distinct cause to which he presumes all others must finally give way The Presbyterian minister the Baptist Methodist Christian and Church minister each professing to reduce the whole commonwealth under his laws and government In the midst of these party attachments who shall be governor representative magistrate major captain &c This question at once proves the spirit of the union while it arouses christian against christian party against party each to contend with his fellow professor who shall be the greatest Tell it not in Great Britain Publish it not in the streets of London Lest the daughters of Babylon sneer at the apparent effects of civil and religious liberty—

Whence arises this motly mixture of kingdoms and states Is it not through a grand mistake converting the bible into a civil law book * and accounting

* The only rule to direct See all Systems

those to rule who adopt it as such From this egregious error has not every aspiring worm been encouraged to form his separate party set himself at the head of it read and expound his laws bestow privileges and execute judgment upon his subjects And can it be otherwise until the eye of common sense is open to see that the kingdom of Christ has nothing to do with civil government and that civil government has nothing to do with the church or kingdom of Christ Let this plain maxim of Christ be adopted of course that civil institution about which there has been such an uproar among the Christians of late will be restored to where it belongs

11. That the abuses of the bible have betrayed great ignorance and idolatry of that book and given great occasion of disgust to the name of Christ is a truth that every one of good sense will yet acknowledge Look at the Church common prayer book established by a mighty defender of the faith and it will appear that the subject of that kingdom must either go unmarried or repeat after his priest the following obligations to a woman

"With this ring I thee wed with my body I thee worship and with all my worldly goods I thee endow In the name of the Father and of the son and of the holy ghost Amen" "Come back Come back" says the Christian Where "To the Church the one Church" Nay let me rather be a Hottentot and worship the Moon and have the liberty of giving part of my goods to the poor

The Christians say "Let us all worship one God" then let them settle the point who it shall be They say the word of God (i.e the Bible) tells them to and so. Very well it says "fall down and worship me" This will not do I dare not worship a book and my soul recoils at the idea of worshipping that spirit which originally suggested these words Therefore I must worship according to my present faith though it should appear "solemn mockery" in the eyes of all the Christian world

111. I am thankful to the disposer of all human events that I was not more than seven years old whe the American eagle first stretched her pinions and began her ascent toward the air of liberty And therefore the

meridian of my temporal life is at a period when reputed fools and fanatics no longer smoke on the altar of Christianity but every man's religion may be correctly examined of whatsoever kind it is Surely if Church officers knew they might as well be still and silent as to try to crowd back and shut up their flocks and cry Wolves Wolves For every man's character must be known in this day and each one judged not by his good words and fair speeches but according to his WORKS

14 For upwards of two years I have studied Shakerism with as close application as I ever bestowed on the system of Calvin and at least upon as proper a plane I have had the documents of it open before me without covering or disguise i.e. the people who have set out to be righteous and follow Christ in deed and in truth And in all their actions at home and abroad however scrutinized as a test of that faith upon which my salvation was suspended I never discovered any thing that could furnish any ground of a cavil but am bound to say that the same characteristics of a child of God which the christian

reads in his bible I have been able to read in the daily deportment of this people and that without blot. A people blameless and harmless without rebuke in the midst of a crooked and perverse nation among whom they shine as lights in the world having their conversation honest and yet all manner of evil spoken against them falsely Moreover their daily fruit has been manifested to my satisfaction to be the fruits of that spirit which the Christians say lives in the letter of a book viz. Love peace joy long suffering gentleness goodness faithfulness meekness temperance against which there is no law Therefore I conclude brother Dooley's text Let them alone was very pertinent when he came to preach among their neighbouring persecutors had he not added they be blind leaders of the blind &c

v It is no matter to me what a tree is called if its fruit is good If all my neighbors should call my Apple tree a Buckeye and tell me that it grew from the seed of Hemloc this would not alter the taste of the good apple no more can any name destroy my regard to a people that brings forth the fruit of righteousness

But though some may imagine that the name *Shaker* bears an analogy to something very mean and contemptable It has never been my conception of it nor have I used it atall in that sense

The first thing that struck me when I heard that name was that the universal cry in the Revival had been that God would *shake the heavens and the earth Shake out the things that were made that those things that could not be shaken might remain* How then was he to do it He always works by means and instrumentals

When the nations were to be threshed He made Jacob His threshing instrument of course the men of Jacob were his threshers People talk of the great wars of Bonaparte and the great sins that the Devil commits yet a reasonable person will grant that Bonaparte *wars* with his *warriors* and the Devil *sins* with his *sinners* Then was it not reasonable for the subjects of the revival to expect that God would shake the heavens and the earth with his *Shakers* Some perceiving this tried to substitute the name Quaker & but as this name was already appropriated to another people it only served to take the charge of their first light and suffer that abuse which the name was originally supposed to merit until it appeared that the contrast between this people and the Quakers in their present standing rendered it improper to call both by the same name therefore the general appellation has been finally adopted

Behold I will send for many fishers saith the Lord and they shall fish them and after will I send for many hunters and they shall hunt them from every mountain &c Jer xvi; 16, And again Saviours shall come upon mount Zion to judge the mount of Esau and the Kingdom shall be the Lords OBEDIAH 21 This is a time of universal liberty to work and for each one to be known and distinguished by their works and has not God a right to work as well as man And if he has a work to do with mankind who can hinder Therefore if he sends out many fishers to fish them many hunters to hunt them many Shakers to shake them and many Saviours to save them let all the people say Amen

Postscript

Since the testimony of Christ has been opened in this western country by John Meacham Benjamin St Youngs and Issachar Bates many have expressed a great desire to see the principles of the Church fully and clearly stated besides it has been the prevailing wish of young believers in general that every serious enquirer should have their desires fully answered in this respect This however was not contemplated by the present publication I pretend + pretence not to comprehend much less to state the principles of a people who have been more than twenty years in that work which is justly denominated a new creation What we have seen and heard we testify but all this in comparison of the light of the Church are but as earthly things compared to heavenly It therefore remains with the Church and those who are thence commissioned to open the everlasting gospel to publish their distinguishing doctrines &c when they conceive they are thereunto called of God And that the period is not far distant I am authorized to believe from certain information that a work is now preparing for the press in which the principles of the Church will be laid open from their proper source and foundation by those who are in possession of a special gift to that purpose

Observations
on
Church Government

By the Presbytery of Springfield
To which is added
The last will and Testament
Of that reverend Body
With a preface and notes by the Editor

Prepare ye the way of the Lord
make straight in the desert a
high way for our God
The word of our God shall stand
forever Isaiah

Cincinnati
From the press of John W Browne
Office of Liberty Hall
1807

Preface

The reader is here presented with the Observations on Church Government promised to the public three years ago in the address which accompanied the Last Will and Testament of Springfield Presbytery in these words "At their last meeting they undertook to prepare for the press a piece entitled Observations on Church Government in which the world will see the beautiful simplicity of Christian Church Government stript of human inventions and lordly traditions The materials for the above publication are in our hands and we mean to send them to the public as soon as circumstances will admit in which our reasons for dissolving will more fully appear" (See last Will and Testament page 7 and 9)

Concerning these Observations several things are worthy of notice

1. That they were written in the meridian light of the Kentucky revival by those six men whose names are annexed to the last Will and Testament and designed as their last legacy to those who had looked upon them as ministers of the gospel

2 It is evident from the Observations that these men considered the true primitive power of Church Government to have been lost from all the denominations that they themselves

had it not that God was now about to revive it in these latter days by the mighty out-pourings of his spirit and that they dissolved their presbyterial union which they considered as anti-christian in hope of receiving the true power from on high when it should be manifested

Although it was contemplated both before and after the presbytery dissolved to have the Observations come forward to the public more full and complete than they appear at present and to this end the materials were put into my hand yet to avoid unnecessary reflections from such as might seek occasion I have neither (designedly) added nor diminished nor altered a single sentence

As the presbytery honestly confessed that from the connection in which they stood when the Observations were written "they were off the foundation of the apostles and prophets of which Christ himself is the chief corner stone" It need not therefore seem strange if some things in their writings should appear dark and inconsistent For instance whether the divine spirit has its abode in the human heart or in the letter of the scriptures is left rather uncertain in some part of the Observations and their will no doubt ever remain a doubtful question with those who are disconnected from the true foundation But considering the presbytery as standing in such a situation their observations are no doubt astonishingly bright in the main and may be of great service to the honest soul that is sincerely enquiring the way to Zion And to such it is particularly dedicated as the last legacy of a dying friend

The Observations were not intended as any law rule or form of discipline for the government of any church but merely to describe that church which is governed by an internal law without any written form of words and thereby direct the enquiring mind to the true foundation of God when it should appear In every dispensation of divine grace God has still given the shadow before the substance the pattern of things in the heavens before the ~~heavenly~~ things themselves Therefore consider the following as the example and shadow of those heavenly things which thousands expected to be substantiated by means of the late revival

Spiritual light is of an increasing nature measured to us as we are able to receive it We could not bear to see every thing at once which respects the kingdom of God The work of God is gradual his kingdom is not erected all at once *Who hath heard such a thing Who hath seen such things Shall the earth be made to bring forth in one day* Shall a nation be born at once (Isa. lxvi; 8) If the kingdom of God does not immediately appear according to our layings out we ought not to imagine that God is slack concerning his promise Men may alter and fail but God cannot Therefore all who have received light from God to see the approaching glory of Zion in this latter day may rest assured that not one tittle of what God has revealed shall fail

Let none imagine that Christ delayeth his coming and from thence take occasion to bury their talent to hide and conceal what they have manifestly received of God for the day is near when he will reckon with each one according to what they have received and require his own with usury From all who have received any measure of divine truth and power God does expect an increase of the same and to the five fold or ten fold more deeply immersed in what the world have been accustomed to call enthusiasm than at first will be no unfavorable situation at the day of final reckoning

Such as have been warped aside from the light in which they once stood may now view the Observations very differently from what they would when they were first written but if they should now be unable to comprehend the pattern must it not be a vexation to understand the report when the substance comes forward According to the saying of the prophet "If thou hast run with the footmen and they have wearied thee then how canst thou contend with horses and if in the land of peace wherein thou trustedst they have wearied thee then what wilt thou do in the swelling of Jordon Jeremiah xii; 5

The Editor *

☞ For further information respecting this publication those who have opportunity may enquire of Matthew Houston

(* Richard McNemar (is the Editor)

Note— When Richard McNemar was quite a young believer he went to New Lebanon And while there had a privilege of conversing with Mother Lucy Wright And after having his full satisfaction in relating to her his experience in dealing with souls in the Kentucky Revival and else where and his understanding of the will of God in all past ages and up to the present manifestation in the line of the female or Mother She said to him. "I want to give you a new name and call you Eleazar Right because you have a right understanding of Christ's Second Appearing" He replied that he was exceedingly pleased with his new name but

would like to have it one letter longer She not comprehending his intern on her gift granted his request "Then" said he "I will have my name Eleazar Wright and keep it as long as I live" and so he did We now and then find hymns hymns that he composed signed E. W. Amongst Believers every where he would not be called by any other name but Eleazar Wright

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REMARKS UPON THE STATISTICS OF MORTALITY.

If the value of the Statistics of Mortality in a census of the United States, taken under existing laws, depended n the return of substantially the whole body of deaths occurring during the year covered by the enumeration, results would not be worth the space occupied by publication, much less the expense of collection and com- these returns taken under the act of May 23, 1850, has the aggregate number of deaths the number of deaths probably occurring during the sections

John [illegible] — Richard M^c.Nemar
Turtle Creek June 15 1807

Observations &c

Truth has its foundation in the nature of God and is copied out in his word Like the Eternal himself it is one and is as necessary to the preservation of the soul as food to the body or heat and moisture to the plant And yet alas that best and only preservative of the noble mind is unnaturally despised and rejected of men

The Saviour of sinners who calls himself the truth was made flesh and dwelt among us but how few comparatively beheld his glory The men of the world knew him not therefore they did to him what they listed But though he was put to death in the flesh yet he was quickened by the spirit and now liveth forevermore The world seeth him not but Christians see him for he is in them and shall be with them and because he lives they shall live also He is the same in his word that he was in human flesh and in every form his treatment has been the same How often even among us has he been crucified afresh and put to an open shame pronounced powerless dead and buried among the rubbish of human tradition But amidst all this infamy the blessed truth has been preserved that not a bone of him is broken And has not a great stone (the confession of faith) been rolled off him Has he not risen indeed and has not the earth quaked at his resurrection Surely the word of God could not be bound it was impossible that he should be holden of death He is risen indeed and we are witnesses of his resurrection and do testify that this is he whom God has appointed to be the judge of both the quick and the dead

We have already shown in our *view of the gospel* that it is by the eternal word that we are to be new created the inquiry now before us is How are we to be governed Must we be kept by the same power *through faith unto salvation abide in the light as he is in the light have our fellowship with the Father and with his Son Jesus Christ and grow up in him in all things who is the head* or must the dispensation be changed the creator withdraw and hide himself and leave the subjects of his grace to certain del egated powers ordained to scatter and divide to be shut up in particular apartments and prepared for heaven by certain and definite forms

It will be granted that he who creates has a right to govern Upon this principle God is acknowledged to be the governor of the world It will also be granted that he who has wisdom and power to create has also to govern and that the same power which brings any system into being is necessary for its preservation We learn that God created all things by Jesus Christ and made him the head over all things to his body that is the church his eternal power and Godhead is the nail upon which the glory of his house is suspended We have known Christ after the flesh and acted as vicegerents in his room and by his supposed authority but now *hence forth know we him no more in such a point of light He is the same yesterday to day and forever He is the everlasting Father the prince of peace* Through the veil of flesh the God had entrance into the world that God who was the same from the beginning He promised to be with those that love him unto the end of the world Jesus promised to send the Comforter that is the Holy Ghost to abide with his people forever If this spirit of truth which works by love and purifies the heart can govern an individual why not the whole body - Would it be an introduction to anarchy should all the human family come under the influence and government of this one spirit And can we suppose that any external rules could be more productive of order and harmony For example if the principle of love be sufficient to regulate the conduct of one man towards his wife why may it not influence two and if two why not a thousand But if the principle of love be wanting can any external form of government and discipline make him a good husband

Men have been generally fond of mending what they supposed God had left imperfect filling up and supplying what they judged deficient and making plain what divine wisdom had left in the dark Thus have they wandered from the plain simple rule of Gods word and taken the reins of government into their own hands They have changed or amended added or diminished as times and circumstan ces made necessary till at length the church has become every thing or any thing but what it should be

Should we attempt to impose any form of government upon the church we should justly be abandoned by every child of gospel liberty This is not left for us nor any set of men in the world to do The author of the scriptures has not left us to supply any thing either in doctrine discipline or government The precepts and examples of Christ and his apostles are sufficient and left on record for this very purpose The government of the church like the gospel itself is exceedingly plain and simple If we advert to the new Testament we shall plainly see what is the nature of the christian church who are its members the mode of constitution its union communion government and discipline

1. The nature of the christian Church

The church in scripture is denominated the kingdom of heaven or the kingdom of God This church is spiritual "My kingdom is not of this world" John xviii, 36. They are not of the world even as I am not of the world" John xvii 16 It is invisible The natural eye cannot see it for "except a man be born of God he cannot see the Kingdom of God" John iii. 3 "Therefore the world knoweth us not because it knew him not" John iii, 1 The Kingdom of God cometh not with observation neither shall they say lo here or lo there for behold the Kingdom of God is within (among Gr.) you" Luke xvii, 20, 21.

Hence we see the reason why Christ spoke so often to those who were without this Kingdom in parables for they being in a state of unbelief could not understand "To you it is given to know the mystery of the Kingdom of God but to them that are without all things are done in parables that seeing they may see and not understand &c Mark iv, 11. While men reject the testimony of Christ respecting plain facts which they cannot understand they reject himself and therefore remain in darkness incapable of receiving divine light into their souls Thus when Christ told Nicodemus "ye must be born again he replies with astonishment "How can these things be Jesus answered and said unto him "Art thou a master in

Israel and knowest not these things Verily verily I say unto thee we speak what we do know and testify that we have seen and ye receive not our witness If I have told you earthly things and ye believe not how shall ye believe if I tell you of heavenly things" John iii The natural man receiveth not the things of the spirit for they are foolishness unto him neither can he know them because they are spiritually descerned" Cor ii 14 But he that is spiritual judgeth (or discerneth) all things yet he himself is judged (or discerned) of no man v. 15 Men in their state are not only incapable of receiving the things of the spirit but also incapable of receiving the spirit himself "Whom the world cannot receive because it seeth him not neither knoweth him but ye know him for he dwelleth with you and shall be in you" John xvi 17 It is not surprising then if Christians are unseen and unknown in the world if they be mistaken for fools and mad men for hipocrites and enthusiasts It can not be otherwise for "these things are hid from the wise and prudent and revealed unto babes

11. The members of the church

From what has been said you will easily see who are the members of this church They are believers and only believers for no other can be a member It is indeed freely offered to all to every creature under heaven no person or character is excluded who does not through unbelief exclude himself "Go ye into all the world and preach the gospel to every creature He that believeth and is baptised shall be saved and he that believeth not shall be damned" Mark xvi, 16 Since the days of John the kingdom of heaven is preached and every man (that is every believer) presseth into it Luke xvi, 14 But there were many who could not enter in because of unbelief for the word preached did not profit them not being mixed with faith in them that heard it Heb. iv, 3 It is impossible for men to come to Christ who do not believe in him nor can they seek to enter into the kingdom

While Christ remained on the earth his body was the temple of God for "In him dwelt all the fullness of the Godhead bodily" that is corporeally And though many hailed him "good master" yet none were considered as real members but those Who believed his doctrine and felt its sacred influence in forming their hearts anew

III. The Mode of Constitution

Though God had much people scattered abroad among the men of the world yet they were not properly constituted into a distinct body nor vested with the powers of mutual government until after Christs resurrection "*Other sheep have I* (that is loving believers) *which are not of this fold them also I must bring and they shall hear my voice and there shall be one fold and one shepherd*"

The state of believers or those that worshipped God at that time in the spirit of simple love may be compared to the materials of the tabernacle before it was erected They were scattered abroad in different places and did not exhibit that beautiful appearance or constitution which they afterwards assumed. The miracles of Christ and the wonders which attended his death the unnatural eclipse of the Sun the earthquake the rending of the veil the opening of the graves the resurrection &c were calculated to bring the expectants of his of his kingdom to Jerusalem from almost every quarter of the world Accordingly about that time we find a vast concourse of people met together at that place

The Apostles who had long been in the habit of believing the truth were then by faith and fervent prayer waiting for the promise of the Father Acts 1.4.5. and Acts ii throughout, Christ had promised that they should be baptised with the Holy Ghost and endued with power from on high Accordingly on the day of Pentecost the spirit came like the rushing of a mighty wind and they were all filled with the Holy Ghost and spake with their tongues as the spirit gave them utterance They being thus publicly set apart and anointed with the Holy Ghost were laid as the foundation of this spiritual tabernacle Men had long been accustomed to look for God on a mount that might be touched or in a temple made with hands but now the dispensation is changed and we behold the foundation of a spiritual temple an house not made with hands nor built of dead materials but of living stones 1 Pet. ii.5.

While Jerusalem was the place to worship the temple stood there and never moved out of the spot nor grew any larger but this new temple was designed to eclipse all the glory of the former and fill the whole earth.* Hag, ii 9, Dan ii 35

(* There were two temples at Jerusalem figurative of two gospel churches The first church was established in consequence of Christs first appearance and the second to be in consequence of his second appearance the latter of which was to eclipse the glory of the former and fill the whole earth but both to be founded and built by the former agent namely the Holy Ghost)

The same day were added to this building about three thousand who continued stedfastly in the apostles' doctrine in breaking of bread and in prayers and the Lord added to the church daily such as should be saved

This one church is represented as a growing body but never a single idea of others being formed out of it Unity is one of its essential characteristics Eph. iv, 4.5. There is one body and one spirit even as ye are called in one hope of your calling one Lord one faith one baptism one God and father of all who is above all and through all and in you all This one church whose centre was wisely marked at Jerusalem spread its circumference to all the countries round about and will not cease to increase till it include the whole world as leaven which is hid in three measures of meal till the whole is leavened or as mustard seed hid in the ground grows up into a great tree till the fowls of the air can lodge in the branches of it In a short time after the day of Pentecost we find the church of God planted in Samaria at Damascus in the house of Cornelius &c. where it still appeared the same composed of believers set up and anointed with the Holy Ghost Great opposition was made to its progress but the more did it daily increase and believers were the more added to the Lord multitudes both of men and women

This one church of God did not respect the persons but the characters of men It included Jews and Greeks Barbarians Scythians bond and free Hence we find in a little time its members were dispersed over all the world and were found in every nation under heaven of every kindred and tongue upon the face of the earth

From this view of the matter would it not appear next to impossible that persons so widely dispersed could be preserved in unity

How were they fashioned alike ~~upon~~ what principle were they united And by what rules were they obliged to walk What confession of faith had they as a bond of union What compendium of doctrines or definite code of laws to be universally subscribed Unhappy for the church in our day (if there were such) they have been lost in the ruins of time so that not a single trace of them is to be found The only bond of union transmitted to us and which is indeed the only bond that can unite Christians is found in the holy scriptures the true confession of faith see Eph. iv. 15 16 But speaking the truth in love may grow up into him in all things who is the head even Christ from whom the whole body fitly joined together by that which every joint supplieth (or by the supply of every joint) according to the effectual working (or energy) in the measure of every part maketh increase of the body unto the edifying (or building up) of itself in love Col, ii.19. holding the head from which the whole body by joints and bands having nourishment ministered and knit together increaseth with the increase of God We see here from Christ the head the living spirit flows to all the members which fitly or exactly joins compacts and knits them together in the bonds of love builds or rears them up worketh effectually or exerts and exercises its energy according to the measure or size of every part and ministers proper nourishment to promote the proportionate growth of every member of the body of Christ This is the sweet anointing oil the unction from the holy One the spirit of God or it is Christ himself by his spirit shed abroad or diffused throughout the whole body according to the capacity of every member

This spirit is the cement the true bond of union Thus Christ prays John xvii. 11, 21, 23 "Holy Father keep through thine own name those whom thou hast given me that they may be one as thou Father art in me and I in thee that they also may be one even as we are one I in them and thou in me that they may be made perfect in one We find here that Christ's prayer is that his followers may be made one and kept completely so not by means of some external law or form of words but by the name of God That they may be one in us says he living and walking in the Father and the Son and the Father and the Son living and walking in them and these to form and preserve the union he gives them the glory which he received from the Father i. e. his one spirit whereby they are constituted one For "he that is joined to the Lord is one spirit 1 Cor. vi, 7. Christ dwells in his heart by faith and as long as the members of the body continue in the faith they are so intimately united that any outward bond could only serve as a burdensome yoke But if any of his professed members are not joined to the Lord in one spirit their outward bonds are only like binding two or more dead bodies together which hastens their putrefaction and renders their ill savor more intolerable to the living Without this living spirit – the most perfect form or set of rulers which could be made though it were even by God himself could not cement them together in the bonds of love nor make them one in heart

Mankind are not bound together like the parts of a machine nor put in motion by external force they must be influenced by motive and that motive must be in the heart This is the law of God received and engraven on the heart through faith hence it is said to be written not with ink but with the spirit of the living God not on tables of stone but on fleshy tables of the heart II Cor iii, 3 After these days saith the Lord I will put my laws in their inward parts and write them in their hearts Jer xxxi; 33. "Christ is the end of the law for righteousness to every one that believeth" Rom. x. 4. Now the end of the commandment is charity out of a pure heart He that dwelleth in love dwelleth in God and God in him The husband man had an external law for his fig tree that if it bore fruit well if not he would cut it down But the fig tree was not governed by this law it acted according to a law in itself So we are commanded to bring forth the fruits of HOLINESS WITHOUT WHICH NO MAN SHALL SEE THE LORD But this command so long as it is not in our nature has no more influence in the production of those fruits than the command of the husbandman to his fig tree We see no outward law necessary to impel the rivers to the ocean bind the stones to the surface of the earth or prevent the trees from growing downward No more does a believer want an external law to oblige him to love God and his neighbor for if there had been an external law given which could have given life verily righteousness should have been by the law Examine your wheat field and you will find uniformity of ~~pervading~~ all the grains By what rule is this uniformity effected You may observe the same uniformity in every species of vegetables plants and trees And are these meaner things governed by real operative laws and yet God's noblest creature man left at random to follow every sha on or image and bend to every device of human wisdom So there is one law and one government for man and all that are under that government are as uniform as the leaves on an apple tree This law is nothing less than the one Spirit of the eternal God which lives and operates in the Church as his body for by one Spirit we are all baptised into one body and have all been made to drink into that one spirit Therefore they that have not this Spirit are lawless and disobedient filthy dreamers that defile the flesh despise government presumptuous are they self willed who are not afraid to speak evil of dignities for if any man have not the Spirit of Christ he is none of his Thus it appears that the Christian's law is in his heart a copy* to have the original made manifest of which it is drawn out in the New Testament

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* Our present copy of the New Testament is but a copy of a copy &c of what was written by the Apostles and what they wrote was only a copy of the internal law Learned men say that a great many errors have crept in by so much copying and translating and if so it must be the more necessary

The members of the human body need no bond of union to cause them to act in concert or to keep them from quarreling and separating but that spirit that animates the whole frame The whole currant of the New Testament goes to show that the spirit of Jesus is the bond of union in his Church but we find not the least intimation of any other bond being necessary All who received this one spirit and are living and walking in it are united together by the hand of God and what God hath joined together let not man put asunder nay it cannot be done they are and must continue one though they should be called by never so many names or externally distinguished by many peculiarities The most that these things can do is to make them think they are divided and to prevent their external communion sweet fellowship and mutual comfort

But seeing Christians are one *

* And as uniform as the leaves on an apple tree

and have fellowship with the Father and the Son by one spirit it is the most unreasonable thing in the world for them to be seperated in their external communion This separation has been the work of the devil and it is by his means that it is continued in the world

Let Christians look back to the history of primitive Christianity as recorded in the New Testament Let them take a view of the plain and native simplicity which shines out there the beautiful equality that reigned among the apostolic churches and let them pant to breathe that native air

They were all brethren and sisters met together with one accord united in one mind and one judgment They ate their meat with gladness and singleness of of heart they went from house to house from one love feast to another were strictly forbidden to call themselves by the name of Paul or Apollos &c And such as did were pronounced carnal sensual having not the Spirit

View the churches scattered abroad planted and visited by the Apostles and others they had all access to each other and communion together And that one Spirit of God which lives in every Christian has made no provision for acting other wise till the end of time *

* But the followers of Antichrist whose communion is in types and shadows always did and always will act other wise

The evangelists went out two and two or in larger companies and in every place where the Word was gladly received those who gave public testimony of their faith were baptised received the Holy Ghost and were set in order for the admission of others who might afterwards believe ~~to~~ Go and do thou likewise

Christ

THE
LAST WILL AND TESTAMENT
OF
SPRINGFIELD PRESBYTERY

For where a testament is there must of necessity be the death of the Testator for a testament is of force after men are dead otherwise it is of no strength at all while the testator liveth Thou fool that which thou sowest is not quickened except it die Verily verily I say unto you except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit Whose voice then shook the earth but now he hath promised saying yet once more I shake not the earth only but also heaven And this word yet once more signifies the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain

Scripture

LAST WILL AND TESTAMENT &c

The Presbytery of Springfield sitting at Cane ridge in the county of Bourbon being through a gracious Providence in more than ordinary health growing in strength and size daily and in perfect soundness and composure of mind but knowing that it is appointed for all delegated bodies once to die and considering that the life of every such body is very uncertain do make and ordain this our Last Will and Testament in manner and form following viz

Imprimis We *will* that this body die be dissolved and sink into union with the Body of Christ at large for there is but one body and one Spirit even as we are called in one hope of our calling

Item We will that our name of distinction with its *Reverend* title be forgotten that there be but one Lord over God's heritage and his name one

Item We *will* that our power of making laws for the government of the Church and executing them by delegated authority forever cease that the people may have free course to the Bible and adopt the law of the Spirit of life in Christ Jesus

Item We will that candidates for the gospel ministry hence forth study the Holy Scriptures with fervent prayer and obtain license from God to preach the simple gospel with the Holy Ghost sent down from Heaven without any mixture of phylosophy vain deceit traditions of men or the rudiments of the world And let none hence forth take this honor to himself but he that is called of God as was Aaron

Item We will that the Church of Christ assume her native right of internal government try her candidates for the ministry as to their soundness in the faith acquaintance with experemental religion gravity and aptness to teach and admit no other proof of their authority but Christ speaking in them We will that the Church of Christ look up to the Lord of the harvest to send forth laborers into his harvest and that she resume her primitive right of trying those who say they are Apostles *and are not*

Item We *will* that each particular Church as a body actuated by the same spirit choose her own preacher and support him by a free will offering without written *call* or *subscription* admit members remove offences and never henceforth *delegate* her right of government to any man or set of men whatever

Item We *will* that the people henceforth take the Bible as the only sure guide to heaven and as many as are offended with other books which stand in competition with it may cast them into the fire if they choose for it is better to enter into life having one *book* than having many to be cast into hell

Item We *will* that preachers and people cultivate a spirit of mutual forbearance pray more and dispute less and while they behold the signs of the times look up and confidently expect that redemption draweth nigh

Item We *will* that our weak brethren who may have been wishing to make the Presbytery of

Springfield their King and wot not what is now become of it betake themselves to the Rock of Ages and follow Jesus for the future

Item We will that the Synod of Kentucky examine every member who may be suspected of having departed from the Confession of Faith and suspend every such suspected heretic immediately in order that the oppressed may go free and taste the sweets of gospel liberty

Item We will that Ja—— the author of two letters lately published in Lexington be encouraged in his zeal to destroy partyism we will moreover that our past conduct be examined into by all who may have correct information but let foreigners beware of speaking evil of things which they know not

Item Finally we will that all our sister bodies read their Bibles carefully that they may see their fate there determined and prepare for death before it be too late

Springfield Presbytery
June 28 1804 { (L.S.)

Robert Marshall
John Dunlavy
Richard McNemar
B.W. Stone

Witnesses
John Thomson
David Purviance

Since writing the last document we find the following (on fairer paper showing later date) sticked to a stray leaf of

LAST WILL AND TESTAMENT &c

It reads thus

"In all the annals of past ages a more memorable event is not to be found than that which is couched in the following document and the facts there with connected For a set of men at the head of a religious party increasing by hundreds and thousands all at once to resign their power sacrifice their popularity and disappear from the admiring gaze of their devoted followers can be accounted for only upon the principle of a Divine agency so manifest in those days If ever the prophecy of Caiphas had a just application it certainly was in this case for it was doubtless expedient that one ecclesiastical body should die for the people And let it never be forgotten that without such a sacrifice on the part of the priesthood the Testimony of Christs Second Appearing had been sent to this western country in vain Therefore although it has been ascribed to the eccentric genius of an individual (meaning Richard McNemar whom his persecutors even accused of stopping the revival of Kentucky) it may be justly recorded as the Lords doing and marvelous in our eyes (this slip from R McNemars pen

Another Stray leaf
or A letter from

From the Author to a Friend in New Lebanon State of New York accompanying the Kentucky Revival

These few lines will accompany a little book entitled THE KENTUCKY REVIVAL which on account of many singularities cannot be so well understood at a distance from this place I shall therefore suggest a few considerations which may be proper for any who may think this little history worth their perusal

1. The people for whose information it was written are singular from all others on the face of the earth principally on account of the very extraordinary and singular work of God which of late years has been wrought among them by reason of which so great a diversity of sentiments have

sprung up and such different degrees of light been attained

II Too great a majority of the subjects of this mighty work through the subtilty of Satan and the influence of prejudice and false reports have shut their eyes against the pure light of the gospel for which they set out and were eventually so remarkably prepared and contrary to all which they had been taught by the spirit of truth declined any further search for the kingdom and set to building themselves up on what they had received Therefore it appeared as though it would be fruitless labor to go to writing about the Gospel and opening the way of salvation to such while they conceived that they had already attained to that which would answer their purpose

The first labor then was to go over the old ground and show according to their own sense what the work had effected and here a foreigner can have but little understanding of those debates about doctrines bodily exercises gifts of the spirit &c which are so fresh on the memories of the generality in this country

III. Many allusions are made to other

writings extant in this country such as "The Apology Stone's Letters on Atonement Reply Address to the different religious Societies Western Calender &c without which many expressions figures and particular modes of reasoning must be wholly obscure

IV It appears remarkable that if any thing can benefit those who have pitched their tents short of mount Zion it must be a faithful account of their former journey by one who traveled with them step by step with a plain discovery of the by-paths into which they were finally led by the enemy of all righteousness

When things are stated just as they took place from the first rays of light that stirred up the people to see the blackness of antichrist's kingdom until the true Gospel and Church of Christ were revealed it then remains for each to judge for himself whether he is on that foundation which can not be shaken

Richard McNemar

Turtle-Creek September 13th 1811

We now think to drop here for the present the Kentucky Revival having been led vastly farther by its details than we expected at the start.

We now find the following in a good hand writing but dimmed by age

*** "Sabbath March 24. 1805— Issachar Bates and Benjamin S Youngs attended public meeting at the old meeting house The public discourse was from ii. Cor 5-17 If any man be in Christ he is a new creature &c

Richard afterwards declared that while commenting on this text and looking over the congregation that the two strangers appeared to him to be the only new creatures in the assembly according to the true sense of the text At the close of the meeting Issachar with liberty made a few appropriate remarks on the spirit of the times and Benjamin read the following general Epistle from the Church (of New Lebanon)

The Church of Christ unto a people in Kentucky and the adjacent states sendeth greeting

We have heard of a work of God among you which worketh in divers operations of his power for which we feel thankful as we have an ardent desire that God would carry on his work according to his purposes We know that God's work as it respects the salvation and redemption of souls is a strange work which he hath promised to bring to pass in the latter days

We also know that the servants of God have been under sackcloth and darkness since the falling away of the apostolic order which from the time of Christs ministry continued about 400 years since that time Antichrist has had power to reign in Christs stead and hath set up the abomination that maketh desolate spoken of by Daniel the prophet which Christ according to the Scriptures was to consume with the spirit of his mouth and destroy with the brightness of his second coming

But not to tarry upon these things we will come to matters in the present day The time being nearly finished according to the scriptures that antichrist should reign and the time fully come for Christ to make his second appearance God out of his everlasting goodness and mercy to his creatures in the fulfilment of his promises raised up to himself witnesses and gave unto them the same gifts of the Holy spirit that were given to the Apostles in the day of Christs first appearance The light and power and gifts of the Holy Spirit were so convincing especially in the first Pillar attended with the word of prophecy in so marvelous a manner that every heart was searched and every rein of them that heard was tried

The loss of man and the way and work of salvation by Christ in the present witnesses appearing so unspeakably great that altho, we had been a people that were greatly wrought upon by the spirit of God and were looking for the coming of Christ yet the light manifested in the witnesses showed us that we were unspeakably short of salvation and had never traveled one step in the regeneration towards the new birth for it showed us that it was impossible for them who live in the works of natural generation copulating in the works of the flesh to travel in the great work of regeneration and the new birth

And as these witnesses had received the revelation of Christ in this last display of the grace of God to a lost world they taught and opened unto us the way of God which is a way out of all sin in the manner following

First To believe in the manifestation of Christ and in the messengers which he had sent and in the messengers he had sent Secondly To confess all our sins and Thirdly To take up our cross against the flesh the world and all evil which we by receiving and obeying from the heart have received the gift of God which has separated us from the course of this world and all sin in our knowledge for twenty years past and upwards

We therefore are servants of Christ and children of the resurrection, testify to all people that Christ hath made his second Appearance here upon earth and the lost children of men know it not

We know there are many among the wise and prudent of this generation who are looking for the coming of Christ in this latter day who entirely overlook the work of God as the ancient Jews did in the day of Christ's first appearing For Christ has come and it is hid from their eyes and we marvel not at it for

Christ said "I thank Thee O Father Lord of heaven and earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes" But as the work of God that has wrought mightily in us to purify us from the nature of sin has been progressive from step to step as we were able to bear from one degree to another we cannot write particularly in this letter We hope and trust you will be so far informed as will be necessary to your salvation We feel union with the work of God which we have heard is among you and have a desire to communicate something to you that will be for your good

The light of God in the gospel has taught us the strait and narrow way that leadeth to life and not only so but has given us to see the devices of Satan that from ages past down to this day when God has given his holy Spirit to enlighten and convict the children of men of sin Satan would also work to heal their wounds slightly and lead them into by and forbidden paths if possible to dishonor and destroy the work of God even in them that God enlightened and called to be his witnesses

We have had a great desire that some of you might have visited us before now as we have been waiting for some time to know the mind of God in relation to you we now out of duty to God and our fellow creatures have sent three of our brethren viz. John Meacham Issachar Bates and Benjamin S Youngs who we trust will be able to declare these things more particularly and open the way of eternal life unto you which is a way out of all sin a way which the vulture's eye never saw the lion's whelp never trod and the fierce lion never passed by it.

Receive them therefore as messengers of Christ and friends to your salvation

Written in the Church at New Lebanon in the town of Canaan County of Columbia and State of New York

Dec. 31st 1804 } Signed in behalf of the Chu church
David Meacham
Amos Hammond
Ebenezer Cooly

Did the people generally understand their letter How were they affected What were their general impressions concerning those strangers from their appearance and how did the matter go on

The letter passed without any comment or cavil Few understood it and the singular appearance of the strangers more immediately interested their feelings Their appearance dress conversation &c. * * *

In their external appearance there was nothing really terrible Their dress was plain and neat perfectly uniform and quite old fashioned white fur hats crown five inches deep rim five and a half wide grey coats blue waistcoats and overalls of a beautiful brown their walk and general carriage sprightly yet majestically grave and their affibility in conversation banished every idea of superstition or sly deceit Invitations to visit from house to house soon afforded them sufficient exercise and to treat them kindly and give heed to the things that were spoken was deemed no crime in those days of generous freedom except by J— Mc— an old

Christian who followed them from place to place contradicting and dispeling which contributed no little in bringing matters to the test for so it was on all those occasions that truth rose into victory and the people were more readily induced to believe perceiving with how much ease they answered and confuted their antagonist

In this way their doctrine soon became the general topic throughout the congregation and various portraits of it circulated through at the ~~neighboring~~ societies all tending to excite a spirit of inquery Salem congregation including Orangedale was united with Turtle creek in the support of one ministry &c public meetings were held alternately in the two societies, of course March 31st the preaching was at Salem where many inquiries were made concerning our visitors all which were promptly answered by the sermon from Luke xiv. 17. "Come for all things are now ready And they began with one consent to make excuse The first said I have bought a piece of ground and I must needs go and see it I pray thee have me excused And another said I have bought five yoke of oxen and I go to prove them I pray thee have me excused And another said I have married me a wife and therefore I cannot come" In justice to this text there was no alternative but to hold forth the doctrine of single life and one united interest That self interest and the congugal relation were incompatable with the terms of the gospel feast That for the married to have taken his wife with him was out of the question seeing in that relation they neith marry nor are given in marriage &c This discourse created the first suspicion that Richard felt union with the doctrine of those strangers D— D— I— M— and other forward members took offence and began to cavil at those new ideas Samuel Rollins Charles West and others wished to hear more on the subject so the multitude were divided

The next Sabbath April 7th the public meeting was at Turtle Creek the text Titus ii 11. For the grace of God that bringeth salvation to all men hath appeared teaching us that denying ungodliness and worldly lusts we should live soberly righteously and godly in this present world"

This text you may be sure was loved preaching at such a time and afforded but cold comfort to the advocates of the flesh while the honest hearted were like the bee extracting honey from every flower

About this time families and individuals began to open their minds and visitants from different places to call upon us to see what we were about among the rest John Thomson Peter Smith (preachers) and others who came to spy out our liberty and if possible entangle us with the yoke of bondage but their false tales about the Shakers and carnal reasoning in support of the flesh only served to expose their darkness and total ignorance of the way of God

Sabbath April 21st meeting was held at Calvin Morrells who then lived on the great praira ten miles from Turtle creek meeting house and about the center of Orangedale society At this meeting Issachar and Benjamin attended Preaching was in the woods a wagon served for a pulpit the assembly pretty large and the text appropreate and interesting— "Art thou he that should come or or do we look for another Mat. xi. 3. on this occasion on this occasion these strangers and their testimony were publickly exhibited and the inquiry fairly submitted for discussion and at the close Issachar was permitted to mount the rostrum and speak for himself the effect of which was an increase of faith consequently of opposition Society meeting in the evening much zeal and anxiety about the strangers Richard advised the people not to be scared observing that if they were good men we should profit by their fellowship but if they were bad men they would not incline to tarry long among us

Sabbath April 28th The general Camp-meeting was appointed at Turtle creek which began as usual on Friday 26th The usual excitement relative to this scene from the rumor that Shakers would be on the ground is not easily described Much now depended on brother Richard as regarded the order of the meeting and the rights and privileges of Believers therefore in order that he might be the better prepared to do his duty on the occasion it was thought proper that he should previously confess his sins which was done on Wednesday April 24.

In the mean time Thompson was arraying his forces for battle and at an early period on Friday took the ground and began the exercise preparing to give the Believers a warm reception as soon as they appeared and make themselves masters of the encampment But great was their disappointment when Richard entered the assembly calmly met the outcry of the multitude and the roaring accusations of his colleague and finally called to order at the same time announcing his right on the ground and his determination to superintend the meeting and administer the sacrament as usual This was done and the meeting conducted according to circumstances John preached on Friday pointedly against the testimony which was followed with a great shout and much glorying in the flesh

Saturday it came Richards turn the text was Gal. vi, 14 "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world" Sabbath the feast (which we called the passover) was celebrated and Monday the closing address was delivered to the Believers from ii, Sam. x. 12, "Be of good courage and let us play the men for our people and for the cities of our God and the Lord do that which seemeth him good." During the sermon most of the opposite party fled railing as they went and so left the despised few with increasing confidence to pursue unmolested the peaceful tenor of their way

The second Sabbath in May the camp-meeting was appointed at Salem most of the Believers attended where they could see without a dimming glass the state of

Mistaken souls who dream of heav'n
And make their empty boast
Of inward joys and sins forgiven
While they are slaves to lust

But such was the growing spirit of animosity and abuse that this meeting resulted in a final separation"

(P S Now Coming to the close of this document we read in dim line "Copied from Jenny McNemars journal"

Again looking over the old papers I find the following in faded lines and corresponding with the handwriting of Richard McNemar

"The formation of the Society—

Invisible things from the creation of the world are clearly seen by the things that are made so that we are at no loss to understand the purposes of God when clearly revealed by his works Whether the Creation of the world mean the production of matter by an Almighty Fiat or the reducing it to order is not the present inquiry since visible things have existed we clearly see that Nothing is made out of nothing and that one thing is formed out of another according to the design of the Creator

In this way every individual and

every Society formed of individuals has been created all and each counting their genealogy from a preexisting visible cause and bearing the image of its cause in a greater or less degree This may account for many slight shades of difference in the several societies in their first setting out each retaining more or less of the peculiarities of the Society out of which it sprung

The first Society of Believers called Shakers descended from the Friend Quakers and still retain those virtuous principles for which that people are distinguished among the denominations

The several societies in the Eastern States originated from the Anabaptists who justly claimed their descent from the Heretics of past ages whose virtue an innocence only rendered them odious to their Catholic persecutors This first gospel opening in America consequently retained and improved the spiritual light power and gifts of God with which reputed Heretics ancient or modern had been favored And lastly the various little communi ter in the West descended in the proper line of order from the Presbyterian Church and thereby a door was opened through which enlightened and honest souls of the Protestant community might escape and be gathered into the Church of the latter day

As soon as a majority of our church session and an adequate number of members had confessed their sins and subjected themselves to the counsel of their proper lead a society meeting was appointed at the house of David Hill who lived on the ministerial reserve Their meeting was for the purpose of social instruction and to introduce the worship of God in the dance It was held May 23, 1805

Elder John opened the meeting with a discourse relating to the union and uniformity of Believers in their economy dress and deportment &c which served as an introduction to the then important point of uniting in worship We having previously received some private instruction concerning the Believers' manner of worship anxiously waited for that point At length the good Elder after describing the characters prepared to worship God to his acceptance granted liberty to all such to unite and go forth in the worship of God Issachar pitched up a step song and Elder John and Benjamin began the labor the young believers one after another uniting in some way so that a variety of exercises was exhibited and not without some evident displays of the power of God particularly the turning exhibited in a very striking manner by Polly Kemble"

(We have heard it told many years ago that on this or a similar occasion when John Miller first saw the Shakers in the dance though not yet having acknowledged having their faith he glided into their dance moved by the Spirit And that when (Susanna I'lin) the mother of his children saw him in the midst of the dance she shrieked rushed in after him threw her arms around his neck entreating him over and over to come away But filled with the spirit he danced the same seeming heedless of her cries or of her weight (approaching 200)

But John had already felt the need of something more than he had to lead him in a better life (whiskey) though next to Malcom Worley and Amos Valentine he was the richest man that set out at Union Village in its commencement But it was Susanna's management that accumulated and retained it And no wonder for she was akin to William Bedle

John Miller could make money readily but he could not keep it He was a very conscientious honest earnest benevolent and devoted man from the time that he set out to be a Shaker to the day of his death In the worship of God he always looked full of prayer and lost in the Spirit.)

"The Society thus constituted under the special care of the first Eldership commenced with one old heaven minister two ordained Elders two licensed Exhorters two practical physicians and between twenty and thirty respectable members of the great protestant community who renounced no part of their former religious profession but their sins and those false doctrines invented to palliate and cover them".

(By inquiry we now learn from Clarrissa Patterson an aged sister of good memory That the old heaven minister spoken of in the preceding extract was Richard Mac Nemar The two ordained Elders Francis Bedle (said to be a cousin to William Bedle) and Samuel Sering The two licensed exhorters David Spinning (son in law to Francis Bedle) and Malcom Worley The two practical physicians Joseph Stout and Calvin Morrell)

"This little company were as far from brooking the character of apostates from any true religion that they considered themselves of faithful rightful heirs to all the true religion that had ever existed in the Church of God With this confidence and fully prepared to encounter all opposition meetings became public and stated and we chose for a time to occupy the old meeting house where we preached and sung danced and shouted till the opposing party withdrew and left us in peaceable possession

The last regular sermon preached in the old house was from i Cor XVI. 13. "Watch ye stand fast in the faith quit you like men be strong" After our separate meetings commenced and the Society began regularly to increase all classes found it expedient to resign their former gifts and senses manners and ways and receive their several gifts and ministrations in order through the present lead of the Society

The fields now ripe for harvesting and the laborers so few it soon became necessary to send forth more reapers to aid the reapers in gathering and saving the crop For this purpose Elder David Darrow Solomon King and Daniel Mosely were dispatched from New Lebanon and arrived here July 29, 1805 from which period Elder David (as he was called) stood as the first Elder or Patriarch of the Society in the west inasmuch as he had for many years been elder in the first family at New Lebanon he was most cordially introduced and recommended by Elder John as before him in the knowledge and experiance of Church matters and hence the most profound respect was paid to his gift and counsel during his administration especially by all who ever came from the East as helps in the ministry

Thus (if we may use the figure) the first corner stone of this western apartment of the building was laid and a glowing zeal excited to see the work go on

Foundation of the Church at Union Village

Other foundation can no man lay

THE several Societies called Shakers (as before observed) sprung out of the several sects of professing Christians but to suppose that the Church of the United Society holds any affinity to any other Church on earth would be a great mistake

Those infant societies like all other Dissenters admit of probationers all who are disposed to join them consequently sinners of almost every case are admitted to certain privileges conditioned that they will cease to do evil and learn to do well and out of such as are faithful to their obligations the Church is increased

The Society though the most vir~~tuous~~ on earth is but a voluntary association the Church is the building of God not founded on human volition It was not of the will of the flesh nor of the will or wisdom of man that Church relation was first instituted among us neither was it till the year 1812 that the exibition was postponed All the essential parts and vital powers of this spiritual body were regularly born into this western world from the Mother Church independent of any connection with sects or parties

As God created man male and female and the man is not without the woman in the Lord so it became necessary that a sister hood from the same Divine parentage should co-operate in forming and establishing Church relation wherever the gospel has had its desired effect Accordingly May 31st 1806 Eldress Ruth Farrington and those that came with her namely Peter Pease Samuel Turner Constant Mosely John Wright and sisters Martha Sanford Lucy Smith Prudence Farrington Molly Goodrich and Ruth Darrow arrived at this place * * *

Elder David and his order abode in Malcom's (Worley) family until the 5th of June following when they moved in their own house bought of

Timothy Sewel and commenced improving the place after the style and manner of the Church A frame dwelling house 40 by 32 feet was built the ensuing summer it was laid off in a manner new and singular to young believers being equally divided into separate apartments opposite each other for the equal accommodation of brethren and sisters This building was finished and the Elders' family moved into it October 22nd 1806

This family constituted of old Believers and which in a short time consisted of eleven brethren and eight sisters was properly a living branch of the one Church of the United Society in the East transplanted and permanently settled in the Western country and containing all the gifts and offices necessary for the support and increase of the work and in a short time this gathering family (sometimes called the Church) began to increase by single persons of both sexes associating with them for the benefit of gospel instruction and protection which they considered a great privilege and an ample consideration for their mutual services in support of the family Soon after the two principle families of young believers under the temporal care of Amos Valentine and John Houston began a general increase on the same principles

* * * *

On the 15th of August 1807. Constant Mosely returned from Wheelen as convoy to Archibald Meacham Rachel Johnson Anne Cole⁂ and Lucy Bacon who were sent from the Church as an increase to Elder David's order Nathan Kimble came with them and tarried here till the 14th of September

* * *

September 22nd 1807 one hundred acres of land were purchased of Isaac Morris – the deed made to Peter Pease as Trustee for the Church

The same day Issachar and Richard set out for Paint-Lick thence with Mathew Houston to visit the revivalists at Gasper the first time Returned December 4th Joseph Allen from New Lebanon with them they having met that morning in Cincinnati

* * *

November 1810 John Dunlavy's family moved to Pleasant Hill

* * *

⁂ first cousin to William Bedle

The doctrine that Believers never die has often been grossly perverted as if they expected to remain for ever in these tenements of clay We were taught from the beginning and expected that our bodies would return to dust but by dying to sin we are redeemed from every penalty of the law to live forever unto God Besides we expected that the Spirit of Christ would even quicken these mortal bodies so that we should be protected from the common plagues and calamities incident to human nature all which has been abundantly and (we may say) miraculously realized particularly in the first seven years there being but very little sickness and the decease of but one adult during that period in a country too deemed unhealthy and the Society—consisting of several hundreds

THE Decease of sister Prudence Farrington stands first on the list of mortality though it was and is believed that for special purposes "The Lord took her" * * * *

In the early settlement of this Miami county it was by no means considered a healthy part of the world hence after the opening of the gospel in the year 1805 the effects of the faith and manner of life which it introduced with regard to bodily health carried ~~carried~~ a striking evidence of the wisdom power and protection of God It was no fanatical tenet but doubtless a due respect to the fifth commandment that for seven years preserved in health and vigor a whole society consisting of several hundreds there being but one by sickness during that period

***Elder David (Darrow) and Eldress Ruth (Farrington) received the title of Father and Mother and their previous titles descended in order to Solomon (King) and Hortency (Goodrich) Peter (Pease) and Martha (Sanford) stood first in temporal care and Rachel had the charge and oversight of the Nurses and Taylors

Elders and deacons were set in order in each family without titles or any special nomenation The principal duty of those family leade was to go forward in meeting at meals

&c to keep order and to gain respect and confidence by their good example

March 7th 1822 the gift was ministered to give the leads of the different orders each his and her proper title in spiritual relation that those in the Ministry be called Elder and Elderess such as Elder Mathew (Houston) and Elderess Malinda (Watts Judge Kitchels oldest daughter these lived at the East House then the gathering order) and the first in care of each family in the Church to be called Elder brother and Elder sister So the persons that were nominated were at the house opposite the meeting house (called the Center house) Elder Brother Samuel (Sering) Elder sister Lucy (Sally Lamb Col. Lambs oldest daughter who married William Davis grand son to William Bedle at which time she was called "the lovly and beautiful Sally Lamb") at the Brick house Elder brother Malcom (Worley) Elder sister Eunice (Bedle daughter of Francis Bedles) at the South House Elder brother Francis (Bedle) Elder Sister Charity* (Houston the mother of Mathew Houstons children)

* maiden name Peggy Cloid

at the square house Elder brother Robert (son in law to John Huston) elder sister Lois (Spinning oldest daughter of Francis Bedle) Until this period all had free access to the gift in the meeting house to open their minds and receive counsel

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** From the foregoing sketches many inquiries will arise particularly relating to the distinction between the senior and junior orders their relation to each other and the gifts rules and orders peculiar to each The gathering of the Church had been for seven years anticipated as an eventful period as the opening of the last seal the sound of the last trumpet or last step into the kingdom Hence it required great wisdom and resolution in the Ministry to select as church members such as were best qualified and at the same time leave on the back ground suitable talents to continue the gathering gift

Great prospects were entertained by the forward class that the mysteries of the Kingdom would soon open and the gathering order were no less excited with the prospect of an increase

Hence we see at once the necessity of a diversity of gifts to lead those different orders hence a Parental gift took the lead in church affairs while an Eldership stood in care of the young order ministers being appointed to support a mutual understanding between them both

Enough has been said about the external ~~ordain~~ arrangement of these several orders our present object is to discriminate the subject matter of their several ministrations and in order to this we must recur to the first principles of the work clearly exhibited in the preceding revival as our public Records plainly show There we see that salvation from the guilt and power of sin was the primary object of the work and the pole star of all who understandingly set out in it

But when it became popular and the clergy got the lead of matters a quite different object was substituted Human creeds and sectarian doctrines were introduced and it is to be regretted that in the event of that work but few retained their first impressions or had as their primary object the salvation of their souls The New Light preachers were in full chase after light and a reformation of the old system and it is further to be regretted that this spirit and sense was retained by many who received the gospel and that too much of the disputed and speculative theories of school divinity have been mixed and incorporated with our testimony * * *

With a view to popularity and preeminence this speculative New light spirit has been pursued until it has led some into total darkness and landed them in the horrid region of Atheism

Our first Elders came with no declamation against heterodox opinions but with a simple testimony what we must do to be saved which did not disagree with our visions and illuminations but it was a great error for any to imagine that our great light entitled us to the lead and that we were now qualified to settle all disputes by our New light system sanctioned by the Church or rather by a subordinate and responsible agency It is true that the Church sanctioned the preparatory light as it went to confound their false systems and have continued to encourage and promote that gift but not as any part of the real gospel of salvation The principal concern of the Church lead has been to see that no ray of new-light should be sanctioned that did not consist with the simple faith of the Church Hence many ideas have been advanced both in public and private by the junior gift for which the Church is no how responsible but for which the author is responsible to the Church who may support or reject any such new-light or old-light according as its good or evil effects appear

This is the right of all churches and upon this principle the New-light doctrines were rejected by the Presbyterian church and generally approved by our eastern visitors as an important step toward the gospel But who ever thought that those doctrines were to be adopted as the foundation of a new system McNemar who first drew up a clear statement of those schismatical views and tenets had evidently no such idea *

* See Apology and Kentucky Revival

Dunlavy who long after wrote his Manifesto in somewhat of a systematic form attached no such authority to it + those senior ministers who inspected it had avowedly no higher object in view than to render it palatable to the world and at the same time edifying and useful to young Believers With this view those doctrines have circulated in every society with a general aim at uniformity. yet an open door for consistent improvements on any point

*** All must eventually know that the Church was not founded on the wisdom of man nor is it to be supported by "fables and endless genealogies which minister questions rather than godly edifying."

*** And after all the poor benighted world complain that Shakerism is all shrouded in mystery and so it is and so it will remain until by the power of God the cry of the Macedonian jailor is excited "Men and brethren what shall we do to be saved"

+ See preface of Manifesto

We here find the following

Richard McNemar to Issachar Bates
Union Village July 1819.

"Am I not thine ASS on which thou hast ridden ever since I was thine Numb. 22, 30

It is a maxim in our American politics that the power of government is inherent in the people and this fact is confirmed by the gospel That man was created with powers and faculties to distinguish between right and wrong and to choose and act accordingly is generally granted

How then has it come to pass that a certain class are selected to dictate what we are to believe and practice in order to be happy Has the Creator of souls made this distinction that ninety nine out of an hundred have no conscience no sense of propriety more than brutes Was it so from the beginning or was it not the purpose of God that all souls proceeding from one primary Cause should possess one light see eye to eye and unitedly choose the good and refuse the evil

Why then are souls so diversified that there are so many parties led and supported by their respective priests and learned dictators Is it not that men have departed from God fallen into sin stifled the inherent light and conviction of conscience and relinquished their claim to that internal guide which in a state of innocence was most congenial to the human soul Therefore to get up some kind of order and support some justification a priesthood is employed which the Almighty never ordained but which fallen corrupt man has chosen to invent systems and articles of faith and forms of government and to fill the earth with contention king against king priest against priest and people against people and then blame the kings and priests for their unjust laws false doctrines and clashing systems and think that the priesthood will have to bear the iniquity for deceiving and misleading the poor people when the fact is that the people have done it themselves Therefore under such heavy censure as is cast upon the priesthood of the present day when they are doing their best to serve the people have they not a right to remonstrate like their fellow creature of old and rebuke the madness of the people Whatever the agency may be no man taketh the honor to himself Formerly officers were chosen by a gift of God as was Aaron but the power is now "inherent in the people" so they choose their jack and saddle him and mount him and guide him and if he go not as they wish they beat him and spur him till jaded out with inventing amending and vindicating systems and plans to suit them all to no purpose may in the end expostulate in the old style "Am I not thine ass"

And Balaam arose and saddled his ass The animal must be properly caparisoned There must needs be a saddle and bridle and all the necessary trappings to ornament and govern the beast

To illustrate the figure by fact I will apply it to my own experience At my ordination I was saddled with a Confession of Faith or system of divinity with all its costly equipments and bridled with a solem charge to preach that doctrine and no other However I was to pray for the Spirit to guide me into all truth I did so and the light of God came upon me and I spake as I was moved by the holy spirit the effect was so manifest the word spoken was confessedly the word of God and not of man A new path was discovered and the old way abandoned but think ye how I felt when the curb began to operate and I found I was saddled and the inherent power of the people preponderating a different course Fancy a poor creature drawn by a strong arm and powerful cord into some unfrequented path his rider jirking the reins whipping and spurring the saddle galling and the burden intolerable and you have an exact picture of an orthodox priest attempting to follow the dictates of the Holy Spirit and please the people The event of such a scuffle has been realized in numberless instances sufficient to justify the vociferations of any dumb beast rebuking the iniquity and forbidding the madness of the people

Much has been said about the people being priest-ridden in a monarchy or aristocracy it may be so where the power is inherent in the nobility but in a republic it is the reverse from which we may remark that so long as these different principles are blended together the parties will contend for the preeminence and generally ride time about

A FEW IDEAS ON GOVERNMENT

The celebrated work entitled "The reghts of Man" has many excelent ideas but its best doctrines need to be sefted before they are swallowed by us

We admit that "Society may exist without government That government at best is a necessary evil like dress is the badge of lost innocence That the palaces of Kings are built on the ruins of the bowers of paradise and were the impulses of conscience clear uniform and irresistably obeyed man would need no other lawgiver"

So says Thomas Paine and so says every moral writer on the subject but one thing they all lack that is a proper conception of the different orders in creation and their subordination to each other

If man as a species be considered

perfectly free and disconnected from every other species superior or inferior the above doctrine would hold good their own nature must be the supreme law

But says another writer "From the very beginning of the old creation we discover two manner of people" the first Animal the second Rational the first as ruler of the beastly world the second as lawgiver to the animal or natural man Now the natural man rejecting the inspirations of sound reason and giving the reins to his animal passions soon found the necessity of a regulator or some official character among themselves to keep them in order Here civil government originated in the choice and appointment of the most powerful and influential of their own order to bear their their iniquities and keep the peace and here originated the singular allegory of the dumb ass speaking with man's voice that is a man made officer speaking under pretence of divine authority so that in all cases of vicegerency wherein offices are conferred by the people and burdens imposed beyond the ability of the creature he may with propriety exclaim in the words of the text "Am I not thine ass"

It never was the design of the Creator for beast to be governed by beast nor man by man As passion must be ruled by reason reason by revelation &c so every class of beings must be ruled by a superior rank confessedly superior in created gifts But if natural men will own no power or gift of God superior to their own sagacity they must select out of their own order a mere nominal leadship to be vested with such powers and authorities names and titles as they choose to confer constituting them either lords or servants of the people But whether the master or servant is to ride or the parties take it time about has to be practically proved

Beasts have been an object of worship from time immemorial and beastly men reputed as gods and decorated with names of blasphemy Who were the gods and goddesses of the old world but the most eminent debauchees and bloody murderers whose memory they immortalized by costly temples and the most lascivious and beastly pictures that could be invented Those humble servants of the people rarely ever failed to become masters and rise into deity ship on the ruins of every thing virtuous

When a military spirit gets into the people and the sovereign power is vested in the most mighty the following language well describes the scene

"He mounts his ready caparisoned equestrian quadrupeds and rushing fulguration like cries havoc and let loose the dogs of war" Such has ever been the political progress that has terminated in the ruin of empires and the eternal infamy of beastly emperors and similar have been the effects of controversy about doctrines and forms of worship

Next above intellectual man is what we call the first order of God for as there are many grades of human beings so there be orders many possessing a portion of the Divine nature and constituting what the Fathers called the seven angelic orders ruled by the seven spirits of God Suffice it to say that independence cannot be predicated of any order of created beings but one order does govern another as may appear evident fom the following description of the Creation by Dr Shuckford

"The creation as far as we can examine it in things that may be known by us show a wonderful connection in all things If we would go to what I call the lowest the most dead and inorganical parts of matter it is a question whether vegitative life does not subsist in all We may trace a gradual increase of the circulation of it from the more inert parts of matter to trees shrubs plants and flowers whose living growth is more and more conspicuous And how near do some of these come to a visible connection with the animal world If we proceed through the innumerable varieties of animal life till we come to those beings in whom the breath is most conspicuous if we consider the difference of discernment in these and cary on the progression until we enter the rational world we may find says an ingenious writer (Lock) that some brutes seem to have as much reason and knowledge as some who are called men so that the animal and rational creation do so nearly approach that if you take the highest of the one and compare it with the lowest of the other there will scarcely be perceived a difference between them

The variety in the capacities of men being considered will carry us over a vast field and bring us to the borders of the angelic ~~state~~ for man was made a little lower than the angels But if from what we see of the creation we may reason concerning things invisible supposing that God created the first man with the highest capacity that could pertain to his rank of being yet knowing that he was made a little lower than the angels we cannot place him higher than on an ascent between the animal and more intellectual state And when the intellectual powers should rise gradually in order one order above another to complete the creation of the heavens and the earth it will not be unreasonable to suppose that God created man with such powers indeed of reason as to be above all that is called animal life yet not with so masterly a light even of reason as to want no assistant infor mation This has been the opinion of the best writers and has been confirmed in fact by the experience of all ages"

The pow'rs of reason none could ever reach
Nor man be man without the gift of speech
God breath'd on Adam Reason hence began
And reason still prolongs the race of man
The breath of reason will beget its kind
And form for higher ranks the noble mind
Thus holy men may angels propagate
And rise superior to the human state
But in the growth of the celestial mind
The grov'ling flesh has to be left behind
Where beastly animals keep up the brood
And count their pleasures most supreme and good

Before we dismiss this subject it may not be amiss to ask a few questions relating to Adam's probation and make a few remarks upon it

It has been said by them of modern times that "man was created in a probationary state to subserve a higher purpose" Question What purpose To generate a short lived race like other animals or Was it not to establish a centre of Union between the mere human and angelic state

Again it is said that "in the pure order of nature in which man was created male and female it was intended that they should be fruitful and multiply and for this very purpose they were endowed like all other animals with those faculties which in due subordination to the command of God might have been innocently used in the work of propagation That Adam and Eve were forbidden to come into the knowledge of generation until the time was appointed by the Creator" "That they "were unseasonably led into the knowledge of generation by the devil instead of being led or directed by the Spirit of God"

Was or is this the fact or are we to consider it a curious and ingenious check to the lascivious world to keep the matter in consideration till the ever-lasting cross could be understandingly and consistantly exhibited In this point of view the doctrine of a temporary abstinence and the purity innocence and loveliness of the flesh may very well suit a Jew a Swedenburgian* or any antichristian but aught never to come under the eye of young people in the gospel

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as it is calculated to mislead the sense and feed the carnal mind with false hopes of what to a mere animal is innocent pleasure but rank poison to the soul

[illegible] is [illegible]
[illegible] and others may ap[illegible]
[illegible]
[illegible]
[illegible] wish any other person [illegible]
[illegible]

[illegible] was [illegible]

Again turning the old papers our eye falls on this leaf which we now think to copy as a means of explaining what we may feel to select from the collection of hymns and poems compiled and printed by

Richard McNemar

"Preface

Among all the abundant treasures of the gospel with which the people of God are blessed in this day of Christ's second appearing the gift of songs claims a distinguished place It is a gift in which Believers can best unite their feelings of joy and thanksgiving for the gospel in which they can lift up their voices together in praise to God while they express their faith and feelings in all the manifestations of Christ to his people and their sense of the inestimable privilege which they enjoy Agreeably to ancient prophecy they can "sing in the height of Zion and flow together to the goodness of the Lord" Herein true believers can feel their spirits assimulated to saints and angels in the spiritual world where the highest praise and thanksgiving are poured forth in the blessed gift of songs

The object of this selection is in the first place to preserve a variety of Hymns and Poems which have been composed by the Believers of different places and which at the time were considered more or less edifying and useful and may be so in future on similar occasions With this view they are are submitted to the several orders to be read or sung as Wisdom may direct whether in worship or on other occasions of mutual edification

Another object is To promote general union among Believers and perpetuate the various impressions attending those gifts in their first operations For in singing a lively hymn or perusing any striking piece of poetry it is not uncommon to imbibe a degree of the spirit that dictated it But we think it improper to attach such a degree of importance to any composition whatever as would bind or embarras the free exercise of genius or limit the living effusions of the Divine Spirit Yet we fondly hope that so great a taste for novelty will never be indulged as to set at nought those simple gifts which from the earliest date of our social existence have been mightily through God to the support and increase of the gospel

Many of those hymns and poems have been taken from transcripts more or less incorrect all palpable errors we have carefully corrected and in some cases (with the author's approbation) have somewhat altered the phraseology but never intentionally to nullify the original sense Nor do we think it commendable to take much pains in altering hymns to please a fleeting fancy Such sanguinid alterations are generally for the worse except what may simply relate to literary correctness

Many things in this selection would have been excluded or at least much altered had it been any part of our object to suit the taste of the learned world or even the reputedly pious citizens of the old heaven who are so averse to offering any praise honor or devotional respect to any other than a mere doctrinal and far distant Deity but we have not so learned Christ The gospel has taught us that whatever we do unto the least of his deciples we do it unto him therefore seeing Believers are taught to love serve and fear God in each other according to the relation in which they mutually stand it need not seem strange that their songs of praise honor and thanksgiving for the gospel should be formed accordingly

The general sentiments held forth in this selection are conformable to the present faith and testimony of

Believers and although we have studied no systematic arrangement yet as there are certain radical points of doctrine congenial to our faith we have thought proper to begin with the first lesson taught in the school of revelation which is the fallen state of human nature then advancing into the resurrection branch off into the various views and exercises pertaining to the New-Creation whether in exposing the corruptions of a false church and a depraved world or teaching and admonishing one another to the faithful practice of every gospel virtue By particular request we incert a number of hymns sacred to the memory of the deceased all which afford a cheering prospect of our happy association in one harmonious throng when our labors and sufferings in time are faithfully finished"

(Our dearly Beloved Moses Miller thinking himself on his death bed directed us to his store of keep sakes presents given to him from time to time by acquaintences old and new (few persons made more friends through life than he - possessing a heart easily touched by the troubles and appeals of others and a hand that readialy reached out its aid to whomsoever hungered for either temporal or spiritual substance as far as in his power lay At home his full broad chin that rested on a full broad chest might be seen to quiver and his keen blue eye to fill at the merest favor conferred on him in the manifestation of kindness and regard)

"You will find" said he "among my things a little book covered with red Morocco. It was eldress Molly Goodriches journal written by her own hand It is the choicest thing that I have I give it to you and you must take good care of it as long as you live Do not let it get abused It is nice now as new she was so neat and careful."

This little journal is four inches

long and three inches wide is trimmed along the back with gold flowers and vines and around the outside edge of the lids runs a golden vine

Opening it and turning its leaves we begin to read

New Lebanon Monday April 21st 1806

This day set out on my journey for the Western Country in company with the following brethren and sisters viz Peter Pease Samuel Turner Constant Mosely Eldress Ruth Farrington Martha Sanford Lucy Smith and Ruth Darrow together with John Wright and Prudence Farrington In all four brethren and six sisters and three covered waggons

Tuesday 22nd heavy rains crossed North river at Catskill

Wednesday April 23rd fair and pleasant

Thursday 24th At Dewitts we parted with our brethren who came thus far to accompany us on our journey Traveled a very rough stony road for several miles New Jersey

Friday 25th crossed Neversink River

twice first at the point

Saturday 26. Crossed the Delaware river at Dingmans ferry Rainy day put up a Esq. Westbrooks a good tavern two miles from the ferry Pensylvania

Sabbath 27th A shower of rain and hail Put up at Coolbaughs a good tavern

Monday 28th Passed through Hellers or wind gap a very rough and stony road indeed Put up at Jacob Hellers

Tuesday 29th rode to Nazareth a small Moravian town and took breakfast thence on to Bethlehem a large Moravian town where we took supper and tarried all night

Wednesday 30th Made use of the last of our bread and forded one deep creek

Thursday May 1st forded one deep creek

Friday 2nd Cool day and dry weather

Saturday 3rd Forded sweet Arrow Creek and crossed Susquehannah River

Sabbath 4th Refreshed our selves in the woods and lay down to rest in our wagons

Monday 5th At twelve oclock we put up at George Yates' a good tavern took breakfast at one oclock p. m. and tarried all night

Tuesday 6th Over the blue mountain to Skimmers and stop to wash our clothes

Wednesday 7th Over the Cattemma Mountain and breakfast in a small log cabin at Lairds in Path Valley thence over the Tuscarora mountain to the Burnt Cabbins and on by Lord Littleton Some rain

Thursday 8th We did a very extraordinary day's work in crossing Sideling Hill It is the roughest and most tedious and difficult to cross of all these western mountains Forded Juniette creek Some rain Traveled till dark and put up at Sparks Log tavern where stayed six wagons with moving people upwards of fifty in number men women and children besides our company We lodged in the loft of the cabin which was very open and the heavy rains beat down upon our beds

Friday 9th Started on our journey after breakfast A very cold and windy day

Saturday 10th Breakfasted at Mitchigans P. M. crossed the Allegany mountain and lodged at Graves a good tavern at the foot of the mountain

Sabbath 11th Started after breakfast and traveled to the top of Lawrance

Hill and put up

Monday 12th Proceeded down the mountain over nothing but rocks and stones extremely rough and tedious To-day made use of the last of our butter brought from home Passed over Chestnut Ridge and put up at Lebingers a good tavern

Tuesday 13th Over Mount Pleasant and crossed Youghagany river

Wednesday May 14th Crossed Monongahala river Thence to Parkinsons a good tavern put up and took supper

Thursday 15th Traveled till dark and found no rest

Friday 16th Crossed Wheelan Creek fifteen times in the distance of five miles Put up at Col. Zanes' Wheelan were very kindly treated washed our clothes and refreshed ourselves here till Sabbath 18th We crossed the Ohio river Next went on and crossed Indian Wheelan Creek five times

Monday 19th rainy day Traveled on six miles

Tuesday 20th Some rain at night put up at a new log Cabin unfinished and hung our horse blankets at the door and windows

Wednesday May 21st Rode on to Willis Creek extremely bad traveling on account of mire and mudholes such as we had not found since we left home At night lodged in the woods Cut down trees and tied the horses to the tops The brethren lodged on the ground with bark under them and sisters in the wagons

Thursday May 22nd Increasing bad roads sideling places wagon ruts and deep mud holes Eat breakfast in the woods

Friday 23rd Rode on to Zanesville and took breakfast crossed Muskingdom River

Saturday 24th Traveled to the widow Wiles' Put up and were treated very kindly

Sunday 25th On to New Lancaster

Monday 26th Took breakfast in the woods

Tuesday 27th Passed through a prarie a piece of rich level ground eight miles long and four miles wide and without timber excellent for large or small grain No man can tell by whom or how or when it was cleared Crossed Sciota River and passed throug Chilicothe the chief town in the State of Ohio One mile west of Chilicothe we met three brethren viz. Issachar Bates Malcom Worley and doctor

Calvin Morrell who had left Turtle creek on purpose to meet us

Wednesday 28th Very muddy roads Brethren cut new roads

Thursday May 29th Showery and bad roads

Friday 30th Bad roads went eighteen miles through the wilderness without any house

Saturday 31st Crossed the Little Miami River and arrived safely at our place of destination near Lebanon between the two Miami rivers at Turtle Creek in Warren County State of Ohio And were very kindly received by our brethren and all the young Believers after a journey of 774 miles and forty one days"

Molly Goodrich

(It is said that Sabbath the next day after the sisters arrived the whole country round swarmed to meeting to see the new comers And that after meeting a son of one of the foremost farmers went to Elder David (Darrow) and said "Those are powerful pretty women of youre the one they call Molly Suits me the best and I would like to get her with your consent" Elder David smiled and made reply "She is not mine to give you will have to ask her that question yourself"" but the fair bright angel with the sword of the Spirit turning "every way to keep the way of the tree of life" pure was not spoken to by the gentleman on this subject)

Since writing the verses entitled
Believers' Farewell } {see part 1st page 61.
Eldress Molly Goodrich's journal of her and company's journey to the Western country and note — Being in conversation with eldress Malinda Buchanan on the subject she said "I have a copy of the first letter sent back by these young people after they arrived at Turtle creek It was written by eldress Molly Goodrich in behalf of the sisters and carried by elder John Meacham on his returning home to New Lebanon — to Mother Lucy Wright"

The Letter

"Miami Country Ohio August 18th 1806

To our beloved Mother and tender parents in the gospel

We embrace this opportunity and privilege to write to you as dear children in the gospel being absent in body but present in spirit We should have been thankful to have written before but circumstances would not admit of it

Dear Mother it feels like a long time since we parted with thee but we do not feel that we have lost our union and relation to our Mother and the church of Christ neither have we forgotten the good counsel to us But we well remember the gifts and privileges which we received when we were present with thee our Mother yea and gifts in particular which yields us great strength and comfort and consolation in the gospel

Mother we desire to manifest our hearts and feelings as far as we are able for we feel like poor children desiring to be remembered and not forgotten and it is our full faith that our Mother will remember us and strengthen us in every good thing We are sensible that no one except ~~on~~ who experience it knows how it feels to go out of the Church where there is so much good order gained and go into a distant country where there is so much evil and so little good but we do not feel discouraged for we are sensible evil is decreasing and good is decreasing

Mother we feel tribulation yet

are not discouraged it is our faith to be in that work and gift of God that is for us and do all the good we can both in things spiritual and temporal and we find as much to do as we can possibly have strength to perform And it is all the comfort we have to see the gospel increasing and souls coming into it and having the gifts and power of God for we are sensible that there is a number who have received the gospel and the gifts and power of God in the same manner that the people did in the first opening and their gifts and operations are very near the same and in divers manners — Some of them have beautiful gifts of turning leaping clapping of hands and shouting and some of them have the gift of tongues Yea the gospel is surely planted here

Mother we have not had one day of rest since we left New Lebanon We have our hands and hearts full continually either in things spiritual or temporal and on Sabbath days we have long and heavy meetings and when we are not in public meetings we are in private labors

We attend weekly meetings with

them continually And besides we have a great many young Believers who come to see us and especially those who come from a distance we have to pay attention to them for they need to be with us in order to gather strength and information We have them to cook for and wait on continually so our work in temporal things comes very heavy upon us indeed and our circumstances are such that we do not see that we can gather any help from the young Believers at present for our Cabin is very small and poor and inconvenient according to the number of the family and we do not know when we shall be able to move into the New house for it goes up very slowly but we expect that Mother will hear more particularly about it by the brethren (elder John Meacham and John Wright a youth — nephew to Mother Lucy Wright) than we can write

We have all been more or less very unwell since we left home for every thing being so different from what we were accustomed to that it did not agree with our health but we think that we are rather gaining in health and strength

Our journey was long and tedious and very wearisome but still we have had a measure of strength given us to carry us through to the present time We feel that we were under the protection and blessing of God in the whole of our journey and we feel thankfulness and gratitude to God for her goodness and mercy to us in protecting and keeping us from all danger

When we met with our brethren they all received us kindly and we found them as comfortable as we could expect and in a gift of God all of which we felt very thankful for — without doubt this will be a satisfaction to Mother and to all the Church

Beloved Mother we do not feel able to communicate our feelings as we would be glad to do but this one thing we know and that is we have a Mother and we remember her and feel her and receive from her and we feel her so perceptably and so near many a time that it really makes the tears flow from our eyes and it is our desire and prayer that we may be so wise and faithful as to keep our union and relation to our Mother and the Church

We should be thankful to receive a letter from Mother (or only hear from her would give us great satisfaction) and we think when we see our Mother again that Joseph's meeting his father Jacob will be nothing to be compared to that any more than a natural relation is to a spiritual And we remember that before we left home "five years" was mentioned and we do not expect to forget it

This letter is written from the sisters who came from the Church with their whole heart in the bonds of love to their beloved Mother and is closed with their best love and remembrance to their beloved Mother with a kind farewell from

	Ruth
To our Beloved	Martha
Mother	Lucy
Elder Abiathar	Prudence
Ebeneze	Molly
and Ruth	Ruth

N. B. The particulars of our journey and the temporal affairs we have written in a letter to the sisters for we did not think proper to write it in the letter we wrote to Mother

Written by Molly

SHAKER COLLECTION

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pages 200-386

SHAKER COLLECTION

Item 339-340

Draft of a history of Union Village, Ohio
ca. 1878-79 (?)
Vol. 1 & 2 (undivided)
pages 200-386

We learn from eldress Molinda that the way this letter happened to be preserved was that eldress Molly being hurried when she wrote made some mistakes which she thought prevented it from being nice enough to send to Mother Lucy and had not the time to recopy And Richard hearing of her trouble offered and copied it for her

And here is a letter from Mother Lucy Wright to Molly Goodrich which eldress Molinda Buchanan has preserved

New Lebanon August 5th 1812

My dear little child Molly

This very day I have been ~~hearing~~ hearing your letter of May 26th which you sent to eldress Dana in which you manifested your precious love to me and all your faithful friends in the East in a very feeling manner and it was gladly received by all who have received it I was thankful to find that you had not lost your *first* Love but that it was still growing and flourishing in a distant land

But where is my little son

Benjamin (Youngs At this date elder Benjamin eldress Molly Joseph and Mercy were the first elders at Gasper now South Union) shall I remember my little Molly and forget my little Benjamin nay my dear children you are daily and hourly in my mind and my earnest desire to God day and night is for your prosperity in every good and perfect work which God may call you to and that he would give you faith strength wisdom grace and patience sufficient to uphold you in all your heart trying difficulties until you have completed your work in this world to the acceptance of God and in honor to the testimony of Christ and in union with all the faithful who have walked the narrow way before you and this will be the way to do the greatest good to yourselves and others and to gain an unspotted Robe of righteousness and a crown of immortal Glory And now my little children as long as you abide faithful in this line of labor I will assure you that neither time nor distance nor all the wicked powers of earth and hell shall ever separate you from my love nor from the love of one faithful soul in Zion but you will feel near to me O how much nearer you will feel to me than if you were daily and hourly in my sight and yet out of a gift of God I call you little children for I desire you to be such that you may enter the kingdom of God So strive to be little simple harmless and inoffensive that ye may be the children of God without rebuke in the midst of a crooked and perverse generation among whom ye shine as lights in the world

Dear children this little cake was unexpected for it was a chance that I saw your letter before Peter started for home and as I have not time to make you a large cake I want you should all have a piece of this little [illegible] one and eat it with the more thankfulness Come Joseph and Mercy you shall both have a piece too for I will not forget nor neglect you as long as you are laboring to build up Zion

Now I send my kind love and remembrance to Benjamin

Molly Joseph and Mercy Also elder Abiathar and sister Ruth send their love to you all in particular Likewise the elders in the first family desire to send their particular love in union with ours So kindly farewell loving children

From Mother

N. B. Before we saw your letter or wrote this we had made each of you a little present in gold of five dollars worth mine is sent to Molly Elder Abiathar's to Benjamin and Joseph and sister Ruth's to Mercy The whole sewed up in a linen bag and directed to Molly Goodrich and as we freely received it as a present so we freely make a present thereof to you"

"Who is Mother Lucy Wright so much adored by those young missionaries" I now seem to hear from some sweet inquiring voice and might say by all who beheld her person felt her ministration or presence or heard her speak we would add to the silent interrogation and then answer it briefly by stating ~~the~~ very little that we know concerning her and this only from hearsay

She was married it is said to a young man by the name of Goodrich eldre Molly Goodrichs brother Soon after their marriage he visited Mother Ann Lee and her followers At hearing their testimony their songs an viewing their worship he was struck with the evidence that they were true worshippers and the people of God Mother discerning that faith wa given him of God After the meeting was over summoned him to her presence the privilege he was seeking Laying his life open before her which he knew that she saw all along ere his uttering confessions Lastly under great pressure of spirit he said "But what shall I do with Lucy She is most beautiful and surpassing in every virtue and lofty attraction And belongs to a high and proud family I think she would not humble hersel to this work of God"

Mother Ann Replied "I have been looking at her since you came in Go and bring her She will save a nation" When rising to start home he asked "How much can I love Lucy" "Love Lucy as Christ loves the Church" she said Mother Ann Lee Appoin ed their Lucy Wright for her successor

A journal of the first three brethren John Meacham Issachar Bates Benjamin S Youngs who came from New Lebanon New York to Miami Ohio 1805 copied from a record copied by us many years ago from elder Issachars writings he wrote in thier country

* * * Now all things were fixed ready and it was felt best for us to take one horse to carry our baggage and we go on foot But a brother should take us two days journey in a sleigh with our horse before his two then take out our horse and go on and the brother return And after receiving the counsel of Heaven from our blessed Mother (Lucy Wright) and the rest of the Ministry and elders and their most affectionate love and blessing with the kindest farewell and blessing from the rest of our beloved friends we took our journey for the western land on the first day of January 1805 at three oclock in the morning We went sixty two miles that day and fifty the next Arrived at Fishkill where our good brother John Shapley left us and returned home and we loaded our horse and went on our journey the particulars of which I shall not state

excepting that it was a cold hard tedious winter

We had to wait two days at New York before we could cross to Powlers Hook by reason of the ice and then we had to keep the main stage road through Philadelphia Boltimore and Washington because the back roads were not passable by reason of the ice snow and water for we had rain snow or hail most of the time but we made no stay of account except on the Sabbath till we got to Kentucky

We found that the work of the Revival had spread into some parts of Virginia we called and saw some of them have the jerks asked them some questions and went on

We went through Lexington and Abington and at Hawley we turned our course into Tennessee crossed Holston into Green county staid all night where there was a New Light meeting a number of them were exercised with the power and gift of the holy sperit but were still on the old ground We crossed Holston back again and went to Bears Station from thence over Clinch Mountain and were soon at the Crab orchard

But when we got to Clinch River it was on Saturday and here we put up at a kind of tavern and stayed over the Sabbath

Here we found a distressing circumstance A young man who had been traveling with some movers near the place struck an ax into his knee and was laid in an old negro cabin and there lay and rotted The old negro told us of it the next morning and we went out and saw him and it was a real horrid sight his dung that he lay in half covered his rump and both his legs were rotten and corruption and dung were his bed fellows and no mortal to pay any at attention to him So elder Benjamin and I concluded we would lay him out so we went to the landlady and got a sheet and went at it We got a tub of water and washed him and layed him out in the best manner we could but we had to lay him out cross legged for we could not straighten his legs But the people were awfully struck with this deed of humanity and were desirous to have us stay and preach the next day at his funeral but we told them we must go on

But on our way through the wilderness we were informed of the murder of Joseph Lankford by two men by the name of Harp We were told that we might see the spot where he was killed it was written on a tree by Rock Castle River I expected to see some horrid expression written on such an occasion but behold when we came to it this is all that was written "Sankfords Defeat" My soul and my flesh shuddered Is this the world I have got into that murder is nothing but a defeat I will for the first time express my horrid feelings I thought if I was back to Water vliet and could have twenty four hours to see my friends and then be laid in their burying yard it would be a paradise to me compared with what I had to go through among such spirits And in one moment that same voice that spoke to me in my conviction said "Remember you promised that you would go to France You are not there yet but perhaps you may be called for before all is over You are in the work of God" And I was as suddenly released as I was panic struck Then I put on the whole armor of God and set my face as flint against earth and hell and all that attempted to work against God I soon felt that all the fear they could cause was but a bubble All these feelings I kept to myself though we all showed our surprise at what was written

So we moved on to Crab Orchard in the border of Kentucky went a few miles beyond and put up at a decent Methodist house and got our clothes washed

This was on Saturday the first of March Here two young women who told us much about the Revival in particular at Paint Lick where Mathew Houston lived and what a fine man he was They wished us to go to his meeting the next day and said they would go with us (hoping we would preach)

So on Sabbath morning we started for Mathew's meeting house about seven miles We found Mathew preaching pounding away at old Calvin After he was through the young women got word to him and he opened the way for us to speak but we remained silent We put up at Maxwells That evening we attended Society meeting at which my old companion Benjamin spoke some So here we formed a small acquaintence The next day by request we went and visited Mathew He was very free He told us he was young in the light and that he wanted instruction but said that at Cane Ridge they knew more about these things Yet here we found two lovely Peggys whom God had prepared for the gospel one of them was Mathew's wife the whole family were full of kindness and we blessed them We tarried in that neighborhood about a week the most of the time with a man by the name of Royalston who was extremely Kind We preached in Mathew's meeting house attended their society meetings and opened our faith in some degree and gained the feelings of a number of them

Then we went on to Cane Ridge where we were Kindly received in general Barton W Stone their elder took us to his own house where we had much conversation with him and a number more They sucked in our light as greedily as ever an ox drank water and all wondered where they had been that they had not seen these things before Barton said that they had been expecting it would come out so in the end they were all filled with joy This is what we have been praying for and now it is come

But there was something yet behind the curtain (as the world call it) the next news of salvation was this to gain this Kingdom we have to take up the very cross of Christ and enter into the same selfdenying path of regeneration which he trod or never go where he is gone And Satan entered into Barton as soon as he understood this for he set more by his Eliza than by all the salvation that God had prepared for the fallen race Yet he did not let out his enmity for some time but still showed friendship and desired us at least one of us to come and attend their last camp meeting to which we agreed if in our power So we tarried a number of days attended their Society meetings and gathered the feelings of the people in a good degree then left our horse with John Ireland took a kind farewell and started for Ohio

We crossed the Ohio River the 19th of March (1805) Then went on to Springfield where John Thompson (a New light preacher) had a congregation There we found an abundance of chaff and but little wheat We left them pretty much as we found them and on the 22nd of March we arrived at Malcom Worley's where we found the first rest for the soles of our feet having traveled 1233 miles in two months and twenty two days Here we were received with the greatest kindness and although utter strangers yet good Malcom soon knew us for when we knocked at his door and he opened unto us his first words were "Come in brethren for our heavenly father has promised to send help from Zion and I am glad that you are come" We soon found that he had the deepest light (as touching the foundation of sin) of any one that we had found and was groaning and waiting for the way to be opened for him to be delivered from the bondage of corruption the works of the flesh which he testified he had got to forsake or never find salvation

We had much conversation that evening with him and Miriam (maiden name Monfort) his wife and then he put us to bed and told us he would hear more of this matter tomorrow A few days after he confessed his sins and received the power of God and was a strong man of God This family were all friendly and all soon confessed their sins

The next day we went to Richard McNemars their ing leader where were a number of leading men We opened our faith plainly and much was said during the day Richard observed that he had never undertaken to build a church and if we had come for that purpose he would not stand in the way that his people were all free for us to labour with and he would go to the gentiles We stayed that night with Richard and the next day which was Sabbath and went to meeting with him and he preached much to our satisfaction After he was through I asked liberty to speak a few words and it was granted and I spoke a short time after which Benjamin spoke some and read the letter from the Church (for he was our reader and principle clerk) after which a few favorable expressions were made by Samuel Rollins He said "I thank the God of Heaven that salvation is come" A few others spoke favorably the meeting was closed and we returned

The next morning family duties were attended at Richards and the said Samuel was called on to pray he made many pathetic expressions among the rest was this "We thank thee O God that thou hast sent a chariot of fire from the East drawn by three white horses to bring the everlasting gospel to this land" Thence we began to visit some from house to house

Now it was agreed for one of us to go back and attend the meeting at Cane Ridge (according to request) and the lot fell on me Accordingly on the 27th of March I started on foot and alone through mud and water waded Mill creek three times more than knee deep The distance was about ninety miles among wild strangers and my shoes being to small and my footings stiff with mud the back part of my heels were so blistered that I had to travel part of the way with my shoes down at the heel But I arrived at Barton Stones on Saturday night and found many preachers there

I was received with outward kindness and a number of the people were very friendly and glad to see me but the preachers were struck with great fear and concluded if I were permitted to speak or preach it would throw the people into confusion and to prevent it they would counteract their former liberality and shut out all other sects from preaching at that meeting and that would shut me out All this they did among themselves without the knowledge of the people and the people still expecting me to preach

Sabbath morning after much conversation with the people (who were all attention) we took breakfast and went on to the camping ground Marshall and Stone preached first and they preached the people clear back to Egypt Stone told them to let no man deceive them about the coming Christ for every eye would see him in the clouds and they would see the graves opening and the bones rising and the Saints would rise and meet the Lord in the air whose names were written in the Lambs' book of life which is this little book that I have in my hand (the Bible) Marshall went on much in the same track He warned the people not to follow man to keep their Bibles in their houses and in their pockets "for in them" said he "you shall have eternal life Don't believe what man says dont believe me for I have told lies" Thus they went on till the people were covered with darkness and even the woods around us seemed to be in mourning A great number paid but little attention to them but were encircling me around asking me questions and testifying at every answer "That is eternal truth that is the everlasting gospel" and many other expressions of joy for the truth.

At length Mathew Houston took his turn of preaching and took his text "Let us go up and possess the land for we are fully able" And he had them across the Red Sea in short order you may be sure The woods began to clap their hands the people skipping and jerking and a great part of them interceding with the preachers to have me preach but were put off for that day

After the exercise of the day was over I returned to Stones and stayed all night and had much conversation with the people Next day went on to the ground again There was some preaching and a little of every thing that amounted to nothing the people still insisting on my preaching At last eight men went to the stand and said I should preach So to pacify them they told them they would dismiss the meeting at twelve o'clock and then I might preach and I did so I mounted a large log in front of the stand and began to speak although the preachers and many others tried to get out of the way of hearing Yet when I began to speak they all returned and all paid good attention I spoke about an hour and the subject I spoke upon was showing the difference between the letter and the spirit And when I got through I dismissed the multitude Then began the controversy One cried "spirit spirit spirit all spirit" another cried "I bless God for the spirit" for it is all that will do me any good And so the multitude were completely divided and I escaped

After having a short interview with Mathew Houston and Peggy his wife and clearing some things out of their way and telling them what to do then went to Stones and so visited around among the people from house to house for two or three days And O that I could relate the dreams and visions that were related to me at times And all convincing them that the Shakers were right and they would own that it was so But there was that Stone Bridge that they were afraid to cross That Bull in the gap that would not go in nor suffer the rest to enter

I will now relate one or two of these visions which I can remember A young man saw three patches of flax He was taken to the first patch and told that represented the Presbyterians and it was nearly all rape Then he was taken to the Second and this was the Methodists and it was about two thirds rape Then to the third and this was the Shakers and it was all clean flax and no rape in it Again he saw a New light preacher preaching on a stack of straw the straw caught fire and the preacher fled But a Shaker preacher sprang on the stack and there stood and preached in the flames till it was consumed to ashes and received no harm "So" said he "I am convinced but know not what to do".

There were many more such striking visions But I do not recollect them well enough to relate them But they were a people that God had prepared for the gospel and O how it grieved me to leave them bound by a fleshly man

But I returned again to Ohio on foot and alone and arrived safely again to the brethren and found the work of God going on a number more had confessed their sins and the Devil was mad about it and I was glad about it

Now as to dates of days months or years and such matters I shall not trouble my head seeing they are recorded in other books It is enough for me to state that we went about the great work that we were sent into this new world to accomplish which called us to be instant in season and out of season to which we inured ourselves like God's hunters and went through this wild wooded world by day and by night hunting up every soul that God had been preparing for eternal life or death unto death to give them the offer of that treasure which God had committed to us which is eternal life in obedience to the gospel of Jesus Christ and Mother Ann in this day of his Second Appearing which life to obtain they must honestly confess all their sins before a witness of God thing after thing and forsake them by taking up a final cross against the world the flesh and all evil in their knowledge and by righting all their wrongs with their fellow creatures and subjecting themselves to the teaching of those appointed from time to time to minister unto them

This was our gospel and I am one witness among many that there is not one soul who has received this gospel in the love of it and obeyed it from their heart but has now eternal life abiding in them and is justified and accepted of God And on the other hand there is not one soul who has ever received it and then turned away from it by disobedience but are now or shortly will be struggling under the power of the second death which never dies

Now we went through all the regions of what was called the Turtle creek settlement in Warren County first of all and gathered a number of precious souls there and while these tender lambs were just beginning to suck the sincere milk of the word a camp meeting took place at Turtle Creek meeting house which was Richard's stand

About the 28th of April a great body of blazing New-lights with John Tomson a preacher at their head determined to break down all before them Thomson mounted the stand and began his preachment and undertook to show how they had been imposed upon by deceivers and how much they had borne with one (Malcom) Worley and now these three eastern men had come to tell us that Christ had made his Second Appearance — paused — "But they are liars they are liars they are liars"

Now I will venture to say that the tumult at Ephesus was no greater than was the tumult at this place for about half an hour It was one steady cry Glory to Jesus glory to Jesus glory to Jesus and almost every other noise And what was the cause of their giving so much glory to Jesus and all their noisy endeavors to prove his poor suffering witnesses to be liars Why that they might enjoy the pleasures of their fleshly lusts for a season

In the time of this tumult I stood on a log alone for neither Elder John nor Benjamin was present at that time though not very far off They were at Malcoms writing a letter home I was ordered back to hell from whence I came and was called many bad names

And as the tumult ceased I stepped off the log and while passing through the multitude they cried out "See how his conscience is seared as with a hot iron he does not regard any of this at all" Neither did I regard it any more than the croaking of bull frogs for I knew it was all a hellish tumult of mockery

During the scene of this day Saturday April 27th Richard attempted to still their noise but they forbade him to speak He succeeded however in throwing out occasionally some very hot matter The peculiar scenes and tumults of this day (the second of the camp meeting) being mostly closed I went round and hunted up our little ones and found that they had stood the storm thus far and their enemies had lost more in the battle than they had gained

The next day April 28th which was the great day of the feast the great day of the sacrament we all attended the meeting Richard succeeded in taking his place to preach His text was this "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world" And he preached soundly At the close he observed

"The rudiments of the world which gender to bondage are coming to an end and all those who were determined to go forward and possess the promised land might with propriety eat the passover or take the sacrament for so we had mutually agreed And so at the same time and at the same table while the boistrous glorifiers (in the flesh) of Jesus were taking their sacrament the believers were eating their passover

This also as well as the next and last day of the meeting was a day of great distress and confusion Many had come from a great distance to hear and see what was going on The whole country seemed in an uproar and the very air and woods rung with the appalling sound of false prophets Seducers deceivers liars wolves in sheeps clothing parting man and wife breaking up families and churches &c &c But through it all the little innocent lambs kept close to their shepherds and were safe So much for the campmeeting * * *

The following together with the poem by John Dunlavy we here copy from writings of Richard Mc Nemar

Extracts

From a letter addressed to
Barton W Stone
By John Dunlavy

The writer of the letter from which the following extracts were taken was the intimate friend and associate of Barton W Stone They had both received a liberal education and possessed excellent talents had both been instructed in the schoo of Calvinistic divinity and were esteemed active pious and useful preachers of the order They were also associates in the Springfield Presbytery and together with a number of others of that association in the state of Ohio and Kentucky became zealous and powerful preachers in the great Revival which so extensively prevailed in the western states from the year 1800 to 1805 commonly called the Kentucky Revival During the warmth of that Revival various prophetic declarations came forth and were strongly maintained by these preachers that another Summer would not pass away before the great day of the Lord would be ushered in and the kingdom of

Christ commenced

Accordingly in the year 1805 was marked by the arrival of three Missionaries from New Lebanon in the state of New York who bore testimony to these preachers and their people that they were commissioned and sent from the Church at New Lebanon to announce to them the commencement of Christs Kingdom on earth and that they were living witnesses to it that Christ had come to make an end of sin and bring in an everlasting reghteousness that all who were desirous to find the way of life and salvation were now called to deny themselves of all ungodliness and every worldly lust and take up a daily cross and follow Christ in the regeneration

When this subject came to be agitated among these preachers and their people many of the people readily embraced their testimony as did the preachers John Dunlavy Richard McNemar and Mathew Houston B.W. Stone was at first much taken with it but finding the cross against the flesh too great for him being unwilling to sacrifice all for Christs sake he fell back and afterwards wrote against these people in which he denounced their religion as a delusion &c These circumstances gave rise to the letter above alluded to but as the letter is very lengthy we have room only for the following extract

"All pleas which any people can use for their own exculpation who call themselves Christians and are at any loss to tell honest enquirers at any time to the satisfying of their own judgment and conscience the way of eternal life without any insurmountable difficulty attending it unavoidably accuse those who make them of the belief that the power of God to salvation is a power one side of the gospel and distinct from it thus making the gospel a lie and God a liar for according to his authority *the gospel is the power of God to salvation* Such also to be consistent must believe in absolute and particular election because there is no other principle according to which any man may not find salvation where the gospel is preached

All these professors however can borrow the words of holy men out of the scriptures (or oftener steal them conscious that they do not fill up the character nor possess the same power of the gospel which dictated those words) and say "Believe in the Lord Jesus Christ and thou shalt be saved and thy house" and "He that believeth and is baptized shall be saved" and the like But these sayings have not the desired effect For though they can borrow the words of those holy men at their pleasure they cannot communicate the same in power was to beget faith in the people and set them in order for eternal life when they believe And even when one among them has received or experienced what they call religion he cannot tell another how to get it I speak of those who believe that religion is a living principle

But it will be argued that this statement is not correct for this is not always the case with those professed Christians often their ministers preach and the people believe and receive the very same powerful religion which is preached A man can without doubt minister that which he hath in his heart Therefore in times of revivals there are many instances of this kind which are a good pattern of the true gospel But as before stated this power they are not able to keep which proves that it is at best only as new wine in old bottles therefore it runs out and the bottles perish

After a time they become dry and formal and can help no soul And not only so but in the best times and warmest revivals when the power is flying from soul to soul and from faith to faith with great success many inquire the way who cannot find it and none can tell them which shows in their best times that they are lacking in respect to that treasure of gospel knowledge and power necessary to that perfect gospel which is the power of God to salvation to *every one* who believes and also in it the power of begetting faith in the hearers

Hence it comes to pass in such times that some of those who believe as clearly and firmly as any others in the ministrations of those times can neither give nor receive any satisfactory evidence of eternal life This could not be where the true gospel is preached unless by known and wilful disobedience But farther yet censorious as it may appear it is true that in the best of times among those professors none of them experience that work of grace which abidingly maintains its ground with unshaken confidence that they are the children of God and in the way of eternal life They have their doubts and fears and do not hold fast the beginning of their confidence steadfastly to the end as those who are partakers with Christ (Heb iii 14) Generally the most dishonest and least enlightened have the least trouble about their condition and when the power is greatly abated many can become professors who could make no stand in the heat of a revival And the confidence of many not to say the major part is built on the bare assertions of another their preachers and others tell them that to experience certain exercises is conversion and on these they build and that is about all they know "But they measure themselves by themselves and comparing themselves among themselves are not wise" (2 Cor x12) 12) In this situation I found the churches before I found the everlasting gospel There had been a very great and general revival The people of different denominations were more or less under its influence Converts had been numerous and their exercises extraordinary convincing and alarming to the beholders and marvelous in their nature and appearances with which you are not unacquainted Those amongst us who followed the light of

God ministered in that revival and were not held in bondage by the traditions of men or the comments of human Wisdom received from time to time renewed and increasing light from God opening their understanding to understand the scriptures on one side or another Agreement in sentiments became great though far from perfection as that was not the perfecting work but sent before to break in pieces the old and prepare the way for the new Yet forbearance and fellowship among those of different tenets abounded to an admiration And the testimony or prophecy was that the day of the Lord or Millennium was at hand and that that revival should never cease until that day should commence

We began to learn in contradistinction from all the received traditions that it is the privilege and the character of a christian to live free from sin and many aimed to put it into practice but power was wanting although some got so far as to be almost persuaded and on occasions to assert with great boldness that they had attained to it But in a short time by painful experience they would find to the contrary and in a few days or perhaps hours be (I know for one) almost in black despair of ever being saved We also began to learn that the work of God in Christ is an increasing work to the perfect day and that by the true gospel of Christ and in him there is access to the Holy of Holies and that this access is the privilege of all true believers

In preaching publicly on these topics which I saw as it were through a vail I have seemed to myself as it were on the threshhold But as yet there was no entrance though I scarcely knew why for though I believed or rather knew the lack was in me I found no way to get it removed And O to be enlarged was my cry and to be delivered from the spirit of bondage again to fear and to be freed from all the fetters of sin and darkness which surrounded me but no escape yet My distress and pain increased though sometimes I seemed to myself almost ready to be delivered We had begun to believe (I can say for one) that in a true mission of a minister of Christ the gospel would be so clear and intelligible that all could understand it and a minister could teach it as correctly and as readily as a teacher of letters could teach his pupil to say his lesson And it was my understanding that I never could be a true minister of the gospel until I could stand in such near relation and communion with Christ that I could minister the gospel in that direct and intelligible clearness that any one could receive it who would In connection with this we also began to believe that where the gospel does not flourish the defect lies primarily and principally in the ministry Thus when Jesus had any thing against any of the churches in Asia it was primarily charged against the angel or minister

These with many other serious truths we began to learn in that day And we labored in sore travail of spirit to get forward But many began to find themselves at the end of their journey until something farther should be made known Some traveled from place to place wherever they could hear of or hope to see a greater or deeper work of God than they had yet found Some beginning to despair of ever finding salvation and some using the most vigorous efforts in a firm and full faith that God would increase his work and bring on the latter day of glory The parts where I lived were visited from a great distance in quest of clearer light while at the same time I was in great anxiety to see some of my brethren in the ministry who lived at a distance to know if they could help me any farther in the way of God

In this situation I spent many doleful nights and sorrowful days yet not without some cheering support from God Generally when ministering in the public I was measurably comfortable in the bold hope of eternal life firmly beleiving in the truth of the gospel But in the intermediate times I commonly suffered sore travail frequently on the borders of despair by which I no doubt gained more real substance eventually than if I had enjoyed more ease and comfort But the nature of sin I could not get removed out of my heart and breast it would show itself or rather it was shown to me as a separating wall between God and my soul That was my plague it kept condemnation in sight

In the meantime some were sinking deeper into the flesh and settling back into the beggarly elements of the world while others were growing bold in their testimony against the flesh and all sin ready to take the kingdom of heaven by violence But the day drew near and God would not let the people rest until he had given them a fair trial for eternal life and an opportunity to show themselves and let it appear who were honestly in pursuit of salvation in the spirit and who loved the flesh and their own pleasures more than God and salvation And thus it is written (Mal. iii 18) "Then shall ye return and discern between the righteous and the wicked between him that serveth God and him that serveth him not"

In this state of things of which I have given a very short and general sketch the everlasting gospel reached us and soon began to sever the precious from the vile The spirit which is for salvation began to be clearly distinguished and separated from the flesh which is to be destroyed And honest souls who did really hunger and thirst after righteousness found a safe refuge in the blood and cross of Christ while those who prefered the flesh had a fair and open opportunity to retreat And so it is to this day Men will stumble at the cross being disobedient

But the fair and equitable privilege of the gospel will never fail until all souls have had a fair trial and made their final choice each one for one For this reason it is justly called the everlasting gospel it makes finishing work

This is the gospel which the people called Shakers have received and in which they stand and this is the radical difference between them and all other people that they believe in Christ as having made his appearance the second time on earth and having again formed to himself a body the church Their faith and testimony on this point are eagerly contested in the world while on their part they are willing and desirous to have the matter investigated with all dilligence and honesty and to let their works be the final test The testimony is either true or false and the trial of it stands thus That in it we are able to keep the power of salvation in the experience of all who will receive it If there fore the testimony be not true a falsehood is capable of producing better effects than all the truth on the earth and of being the power of God to salvation For this is the testimony on which the work stands it is therefore true

With respect to the visible fruits they are open to the inspection of all men as it is written "He shall set up an ensign for the nations" and again "Go through go through the gates prepare ye the way of the people cast up cast up the high way gather out the stones lift up a standard for the people" (Isa xi 12 and lxii 10)

When this gospel appeared to me and I became acquainted with it I found it answered my faith and filled my soul in all things But with it appeared the cross In it and in those who bore it appeared the holiness of God in a degree beyond any thing which I had ever seen or heard And in this I was not alone others also said the same and I heard the report of it among those who eventually rejected all for the pleasures of the flesh My nature also rebelled against the cross being the same with that of all other men enmity against God because not subject to the law of God neither indeed can be If therefore any possible way could have been devised or could have existed one side of the cross that way would have been chosen My nature did not love the sword a whit better than the same nature in others but God had in righteous judgment appointed it to death or no soul could inherit life "For whosoever will save his life shall lose it but whosoever shall lose his life for my sake and the gospel's the same shall save it" (Mark viii 35) The cry of *antichrist* *delusion* *deceivers* and the like was clamored all about but with me the matter was serious in the fear of God I had read in the scriptures concerning the work of God in the last days that "None of the wicked shall understand but the wise shall understand" (Dan xii 10) and I weighed the matter soberly fearing lest if I hastily rejected the testimony of the last and finishing work of God as that was said to be I should lose my soul being found among those who are wicked and understand not Another scripture which took hold on my soul was that "Satan is not divided against Satan" This testimony was and is now the swiftest witness against Satan of any thing which I have ever heard

With me the point to be settled was whether I could not on the evidence which I had found venture my soul in the same faith with those people were it not for the cross The answer was unavoidably in the affirmative as it also is with all others who honestly propound it to their own consciences after making themselves acquainted with the faith Of course the next question to be settled was Shall I take up my cross and deny myself and follow Christ suffering all the privations against the flesh which the gospel requires that I may obtain salvation by the cross or shall I refuse and lose my soul and all my labors But this question I confess I never spent the labor to form as I remember

Salvation was at that time the uppermost matter in my mind as it had long been All my efforts all means and every thing called gospel heretofore had failed of producing this effect and of affording genuine satisfaction that it would be gained I therefore had not found that peaceable satisfaction without wavering neither had I ever found or conversed with any one who had it except partially and with inconstancy until the present faith was opened with the testimony that Christ had appeared the second time to make a last and finishing work with men This testimony in its opening gave a good and favorable prospect which continued to increase on farther trial I therefore after mature deliberation closed in with it and I do not repent being always able to appeal to God and my own conscience that what I had done in the honesty and integrity of my heart before God and the fruits have been accordingly The work of righteousness is peace and the effect of righteousness quietness and assurance forever" This is an effect which nothing but righteousness even the righteousness of God can produce and which every man inherits according to his progress in the work

No doubt you still hear more or less of the cry of deception and wickedness against this work and this people "For as concerning this sect we know that every where it is spoken against" But with every judiciously informed and candid man these clamors are idle tales however they may influence dupes and bigots It is a conclusive fact that no combination in wickedness or for wicked works or deceptious works can stand together in the open light and for the inspection of all civil characters with a bold and open testimony against all evil and contrary to the torrent of corruption naturally prevalent in the world without any other bond than faith and love The combination therefore or union more properly which obtains with us and which is often objected as an allegation of evil is an irresistible argument to the contrary so long as the rule of Christ is good and safe that "By this shall all men know that ye are my deciples if ye have love one to another"

If this rule could be imitated it could prove nothing for how should it be known who had the true love and who the counterfeit. This union is more than can be produced and practised by any people of a different faith This union which is the effect of that faith which is of Christ and that love which is the bond of perfectness the unity of the spirit in the bond of peace is an ensign visible to all who have eyes to see In this can be seen that love which is not in word and in tongue but in word and in truth And as for the secret iniquities and impositions of which some talk who love the world more than the Father the refutation is easy if a serious reply be eligible if two cannot walk together except they be agreed how much more impracticable for a numerous society to remain together unless all agree in a firm faith of the truth and honesty of the work For who will devote their all for that which they do not believe is worth all By what law can men be compelled to continue in such a society Or who is so ignorant as not to know that where wicked deeds are practised in violation of what is testified the whole scheme is evil

The argument therefore is conclusive that the union which obtains with us and though small in the beginning increases in the progress of the work is the unity of the spirit in the bond of peace It therefore remains true as before stated that if this testimony be false unrighteousness or a lie can produce better fruits than all the righteousness or truth on the earth it is therefore true and no lie As for disaffected persons those who stumble at the cross they go away as it is known and carry such reports as their own consciences and other influences will permit But such cannot stop the progress of the truth few of them have the hardihood to attack any criminality or error to the faith or practice of the people except this be criminal that it is all against the carnal mind Yea where is the man of upright deportment who has made himself acquainted with the people that will say any evil of them

Some indeed have raised heavy objections against the faith in which we stand because of the confidence which it inspires they cannot endure such assurance and boldness in the faith I was told by a bold professor in my last discourse with him that confidence is the very mark of superstition I confess however such assertions have little weight with me as I have never read nor received any such instructions through the medium of revelation and while on the contrary I can read in the scriptures that we are God's house if we hold fast the confidence and the rejoicing of the hope firm unto the end and that we are made partakers with Christ if we hold the beginning of our confidence steadfast to the end and again "Let us hold fast the profession of our faith without wavering for he is faithful that promised" (Heb iii 6 14 and x 23) If the effect of righteousness be quietness and assurance forever it is strange if the effect of error and superstition be the same which has always been marked with mobility and change because a wrong foundation can not support a building But if this be the promised effect of righteousness in the latter days or time of the gospel is it not strange that any can call themselves Christians without it

In the beginning I was warned by my former brethren against hearing the Shakers But I determined to be honest and told my hearers boldly that I would follow the light and the truth where I could find it and that if these led me to the Shakers to the Shakers I would go and said also that if the Shakers would show me evidence according to the scriptures that they were right I would submit although I that is my flesh was in opposition all the time By approaching so near and looking into their testimony I was taken by that which cometh as a snare upon all the earth On this account I suffered reproach and rejection by my former brethren and connections even to the violation of the bonds of natural friendship But as I esteem it better to retain the truth with openness of heart and in the light than to be governed by my own fleshly mind in concealment from the light I am not sorry that I made so free with the Shakers as I did

And notwithstanding I have been rejected as an heretic by the majority of those with whom I formerly had fellowship as Paul once was and on that account have suffered many inconviences and the privation of much satisfaction which I would have found in seeing them heartily enter the way of life and peace when many of them were at the door I am not yet overcome nor in despair of yet seeing God gather a people to his name out of those societies

Although the present prospect is poor towards the majority of those who have seen the light of the day and have closed their eyes against it some may yet be found who being relieved from the fetters of prejudicial opposition will more deliberately and candidly prove all things and finding the work imperfect where they are will eventually submit to take up their cross and suffer shame for the name of Christ Besides The rising generation must have their day and offer of the gospel Nothing of the same nature and extent could be more gratefull to my spirit than to find those people sensibly and tenderly feeling the ground on which they stand for I am still persuaded that many among them would yet be willing to follow Christ bearing his reproach were the hindrances taken out of the way When O when will men be wise and cease to condemn without a fair hearing and to reject at a distance what is unproved Or when will they cease to use their strongest efforts to prevent others from examining what they have disapproved _without a fair trial_

The very unfavorable and ungenerous reception which the gospel found among many at first prevented many others from a fair hearing The leaders of my people said God have caused them to err The preachers who had some of them promoted the revival with great industry and zeal and had looked with eagerness for the commencement of the latter day of glory were the foremost in the opposition when it appeared Many that are first shall be last As soon as it was found that the testimony of Christ ran counter to the core of carnal delights and fleshly lusts the HUE AND CRY of _deceivers_ was raised against his witnesses and all were warned to keep at a safe distance from them Preachers soon began to give back from the light which they themselves had received and propagated I presume thou art not un mindful of the sermon which one of them preached at Cabin creek and afterwards by my request at Bethel after reading these words "Ask ye of the Lord rain in the time of the latter rain so the Lord shall make bright clouds and give them showers of rain to every one grass in the field" (Zech. x. 1.) In which he stated that Christ would come to judgment in his people and would never be seen coming in any other manner that these were the clouds in which he would be seen coming that these were the white horses and that Christ would judge the world by the preaching of the gospel and by the power of his Spirit in the gospel and no other way and that the day was at hand and the work then commencing I presume thou canst also remember when the same preacher after he had heard the testimony of the kingdom of God that Christ cometh to judge the world in his saints and that in the kingdom they do not marry fell back and in my presence again preached the old traditionary system which he had exploded One who had preached in the blazing light and power of God in the revival determinately announced in a general conversation that he would renounce all the preaching which he had preached for an indefinitely limited time perhaps a year or more time enough to include both those sermons "For (said he) it has just been preparing the way for the Shakers" And what was the matter which put the preachers into such commotion Why they that have turned the world upside down have come hither also True enough it was a real preparatory work in the light and power of God for the entrance of his eternal Kingdom

Two more preachers after a time (who were present and consented to the aforesaid renunciation) who had never given the subject a fair hearing having been early in the opposition and having found sure enough that the light of the revival opened the way for the Shakers and that many were closing in with the faith have given these an eminent place among their reasons for retreating to their former ground as the event showed "In a few months more he (Richard M'Nemar) John Dunlavy and a great many of the people were caught in the net of Shakerism" (For as a snare shall it come on all them that dwell on the face of the whole earth (Luke xxi 35) "In one year more Mathew Houston who had been converted to our church by the Letter on Atonement became a Shaker also

Are these things not worthy of notice Who can keep their eyes from the light however mortifying it may be On the review of all these things and more which might be mentioned we were obleged to change our minds (See R Marshall and J Thomson p. 23) Yea and it will be more mortifying yet when they have to repent and change their minds once more and avow that this wild enthusiasm by which they now confess they were obleged to change is of God to which they must come or never see salvation and that their enmity against the cross and self denial of Christ constituted the real cause of their renunciation of at least some of those doctrines which they now term errors But who cannot see the disingenuousness of such reasoning And what is the result They have renounced the sentiments which sprung up in the revival out of the light and power of God which the people received therein they would not be counted enemies to the revival but having lopped off the tender fruit they have lost the substance the revival with them all is no more It has been on the decline for the most part since about the time they and others began to indulge in their opposition to the Shakers or rather declined faster then for with many it had about done its work before Such revivals cannot go beyond a limited extent in that they are weak through the flesh It is now with them reduced to a shadow or less

One preacher in a conversation said he was more afraid of those three men meaning three Shakers than of all the other opposers to the revival But if the Shakers be enemies to the revival and their testimony not true how comes it to pass that the people who know these things and also know where the truth is do not keep the revival Or is the devil stronger than God Or did God send in enemies to destroy his own work How preposterous is the mind of man while unwilling to submit to the selfdenying teachings of the Spirit and the cross of Christ Are all or any of these people who dread the Shakers Christians I think not Shakers are not built on so flimsy a foundation as to change their sentiments or be afraid of the doctrines or of the light of any people Having renounced the things which may be shaken to hold fast those which cannot they receive a kingdom which cannot be moved

Had I with the rest determined to serve the flesh at all adventures I suppose I could have fabrecated an objection to some article of my former faith affected a conviction and returned to the dead sea of Calvinism in whole or in part But what would I have gained I should have been enveloped in darkness and death beset with the distressing apprehensions of eternal death or sunk into insensibility I might have had the approbation of the world and of carnal professors unless the judgment of God had pursued me so closely as to deprive me of that also For if the light which was in me had become darkness how great would that darkness have been But I could not have enjoyed the cheering approbation of a good conscience I could not have said what I have done I have done for the sake of Christ or in simple obedience to God it would have been to subserve the purposes and desires of the flesh I have made thorough proof of what is called religion or gospel in the world and salvation is not known one side of the faith of Christ in his second appearing

Besides as God deals with people according to their privilege and the use which they make of it before the true light was restored many had more justification and peace than can be experienced now where the true gospel is known and not obeyed "The times of this ignorance God winked at" "And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil"

One other subject I must notice in this place It becomes necessary according to the testimony of the denominations who have not the faith that Christ has come the second time to leave their present standing and receive a different faith Their testimony is that the day of the Lord is to come and with many of them it is or has been that it is at hand consequently they are not in it but on the contrary if they desire to see one of the days of the Son of man they cannot see it without a change For the introduction of the day of the Lord must produce a change in all who receive him because if they had the same faith and the same understanding of things before as after they would already have all things pertaining to that day but the practice which they might at any time commence But this they know is not the case they know not what the work of that day is for of that day and hour knoweth no man before its commencement and how should he perform its duties The people of each denomination have the perfect gospel and power of salvation or they have not Those who have bring forth the fruits heretofore stated in different places and may increase on the same ground and those who have not are subjected to the indispensable necessity of moving forward to perfection or of perishing without For God will finally accept of nothing short of perfection be ye therefore perfect even as your Father in heaven is perfect The alarming apprehension therefore of innovation which systematics and formalists so much dread and against which they watch with so much assiduity is an insidious usurper of the throne of God and an enemy to the coming of the Lord Without such innovation how shall there ever be any recovery from the darkness of any formal or anti-christian religion But it is conclusively evident that they who testify that the day of the Lord or latter day of glory is at hand are conscious that it hath not yet come at least to them Yet this is no proof that they are not moved by the Spirit of God in their testimony God sent John to baptize and to preach saying repent for the kingdom of heaven is at hand Yet John was not then in it for the least in the kingdom or gospel church was greater than he But such a testimony proves that those who bear it have not the thing in possession according therefore to their own testimony the work in which they stand must cease and give place to that which is greater Thus John honestly confessed the ground on which he stood and the nature of his mission "And he confessed and denied not but confessed I am not the Christ" "He must increase but I must decrease" (Jno, i 20. and iii 30)

But as well might John and his disciples have rejected the testimony of Jesus and have said We have the truth and stand in the true testimony of God (and so they did for it was true as far as it went) as they who have received a measure of light from God to let them know that the day of the Lord is at hand and that God is about to restore the pure work of the gospel on the earth can maintain that they are in the true and perfect way They may plead that they have evidently had the power of God among them but that is no proof as already shown that they are in the perfect way or have that work which is competent to salvation For John had the power of God with him he was a burning and shining light but he was not the true light he was sent to bear witness of that light Thus after the apostacy had had its day and had begun to verge towards a close God raised up many witnesses in the Spirit of the apostles as John had once come in the Spirit of Elias all testifying that the kingdom is at hand And in the midst of their testimony the kingdom appeared but as John said He must increase but I must decrease so has it been with them in part and it still continues to be so

But as the first appearing of Christ was to be made among the Jews only the Gentiles having not yet been invited to Salvation one principle forerunner was sufficient whereas the second or last appearing to those who look for him being to include the face of the whole earth it becomes necessary that a testimony of the same kind be sent forward from time to time and in divers places to prepare the way of the Lord to wake the people up to some care and feeling after salvation that they may be in expectation of the coming of the Lord But as with the testimony of John so with that of all the rest It accomplished the work which it was sent to do and in a little while ceased and those who would not receive the testimony of Jesus perished their standing for a time in the light and truth of God sent by John notwithstanding. So it is with all the subjects of the preparatory work of God in this day of Christ which has now opened all those who reject the testimony of Christ in his second appearing soon lose their power and become formal and earthly scatter and divide and show in all respects that notwithstanding they have had a day of the mighty power of God they have finished their work and done all they can do on that ground and that if ever the subjects of that day of power would find salvation it behoves them to leave the ground whereon they stand and advance into the perfect work like John to decrease and be superseded by that kingdom which is superior perfect and everlasting"

John Dunlavy

Again turning the old papers we find the following in thirty five printed pages held together with tied thread and read

"Public Discourses
Delivered at Union Village August 1823
And prepared for publication
By order of the Ministry
A few Paragraphs and Explanatory notes have been added

For the law was given by Moses but grace and truth came by Jesus Christ

Here is the foundation of a clear distinction between the law and the gospel and consequently between the state of those under the law and of those in the gospel I shall consider these in their order

And in the first place of the Law "The law was given by Moses" Moses was not the Christ therefore he had not the substance Nevertheless the law was the greatest dispensation and deepest ministration ever given or known either before or in the time of its operation And it had its work to do and its purpose to answer for although it could not bring salvation or minister it to the people not having the substance of heavenly things it had the shadow and was a useful figure for the time then being at least such was the tabernacle in which the law was deposited (Heb ix 9) "Which was a figure for the time then present in (or during) which *time* were offered both gifts and sacrifices which could not perfect him that did the service as pertaining to the conscience" Salvation therefore was not by the law for notwithstanding the knowledge of sin to a certain degree was by the law yet the knowledge of salvation was never found by that means

To elucidate this subject we may attend to a few passages of scripture (Rom iii 9) "What then are we better than they Nay in no wise for we have before proved that both Jews and Gentiles are all under sin As it is written there is none righteous not even one there is none that understandeth there is none that seeketh after God They are all gone out of the way they are together become unprofitable there is not one that doeth good there is not even one their throat is an open sepulchre they have beguiled with their tongues the poison of asps is under their lips whose mouth is full of cursing and bitterness their feet are swift to shed blood destruction and misery are in their ways and they have not known the way of peace the fear of God is not before their eyes Now we know that whatsoever things the law saith it speaketh to them that are under the law that every mouth may be stopped and all the world may become guilty before God Therefore by the deeds of the law no flesh shall be justified in his sight for by the law is the acknowledgement of sin"

This scripture is a plain and unequivocal declaration that salvation was not known by the law although it gave to a certain extent the knowledge of sin and produced the acknowledgement of it from time to time "But I had not known sin unless by the law for certainly I had not known lust unless the law had said thou shalt not lust" (Rom vii 7) And that was the work of the law for thus it is written again 2 Cor iii 7 "But if the ministration of death written engraven on stones was in glory so that the children of Israel could not stedfastly behold the face of Moses for the glory of his face which glory is done away how shall not the ministration of the Spirit be in glory For if the ministration of condemnation was glory how much more doth the ministration of righteousness exceed in glory"

This was the ministration of Moses a ministration of death and condemnation and this was the law for the law was given the Gentiles "by nature children of wrath even as others" Eph ii 3 "What then are we better than they Nay in no wise for we have before proved that both Jews and Gentiles are all under sin as it is written There is none righteous not even one" And the black catalogue which followeth as quoted before is applied to the Jews as well as to the Gentiles as is evident from the winding up of the sentence "Now we know that whatsoever things the law saith it speaketh to them that are under the law that every mouth may be stopped and all the world may become guilty before God" not only the Gentile but also the Jew the children of the flesh or of the first Adam indiscriminately The nature of all was the same though some in every age went deeper into actual sin than others

Now under the influence and government of the fallen nature the Jews with all their privileges could not enter into the life of the Spirit or of heaven For the Jews were "by nature the children of wrath even as others" and no law or rule no appointment or means had been appointed to them by which they could overcome that nature the root of all sin For Christ the appointed Saviour had not yet appeared and could they have been saved before he came his coming offices and work had been by Moses and by it was the knowledge of sin to a certain extent not wholly and therefore it was a ministration of death and condemnation but not of life of the spirit or of righteousness for it did not take away sin as pertaining to the conscience "for it was not possible that the blood of bulls and of goats should take away sins"

But probably no defficulty will occur in satisfying the minds of the people that justification as pertaining to the conscience or in other words salvation from all sin was not gained by the law the scriptures on that point are too explicit to leave room to doubt But the subject may assume another appearance and have a very defferent bearing on the minds of the people when it is stated that neither did any of the people under the law or during that dispensation find salvation Before Christ (who is the way) came into the world no man entered heaven "How shall ye believe if I tell you heavenly things And no man hath ascended up to heaven but he that came down from heaven even the Son of man who is in heaven" none but Christ Jesus and for this good reason that none of them was fitted for heaven neither had the way to heaven been opened

As pertaining to redemption from the nature of sin the Jews were on a level with the Gentiles "by nature children of wrath even as others" Eph. ii: 3. What then are we better than they Nay in no wise for we have before proved that both Jews and Gentiles are all under sin as it is written There is none righteous not even one" And the black catalogue which followeth as quoted before is applied to the Jews as well as to the Gentiles as is evident from the winding up of the sentence Now we know that whatsoever things the law saith it speaketh to them that are under the law that every mouth may be stopped and all the world may become guilty before God" not only the Gentile but also the Jew the children of the flesh or of the first Adam indiscriminately The nature of all was the same though some in every age went deeper into actual sin than others

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But a prevalent sentiment or notion untaught in the scriptures and unwarranted by revelation is extensively and as I may say universally embraced in the present christian world and become the false refuge of souls on this subject which is That notwithstanding justification and redemption were not found by the law yet the people were saved in that day by a work of the Spirit and power which went deeper than the law and was made effectual through faith in Christ to come and that it was necessary that Christ should come suffer die and do all the things that he did to give their faith confirmation in truth and settle their salvation on a permanent basis of reality — But why did not the apostle see the existence and understand the efficacy of that plan when standing in the light of revelation and under the influence and guidance of the spirit of inspiration Why did he reason so inconclusively and even falsely for his reasoning was sophistical or preposterous indeed when he argued the impossibility of perfection or salvation from the insufficiency of the law and the Levitical priesthood if they had or could have experienced the efficacy of a deeper work than the law His reasoning was sophistical and preposterous to purpose when he argued that it was unnecessary that another priest (that is Christ) should be raised up after the order of Melchisedec if perfection had been by the

Levitical priesthood provided a principle or plan had existed on which perfection could have been attained especially admitting that plan was dependent on the coming of Christ for its efficiency and its efficacy was by faith in that which was to come For if such a plan existed and was dependent on the coming of Christ and the execution of his commission for its efficiency had he not come it had been overturned its efficiency disannulled and their faith in it abortive For him therefore on that supposition to have argued saying What further need was there that another (that is Christ) should be raised up would have been sophistical and false reasoning

It is also to be considered as an undeniable truth that when Christ came his commission was not to sanction and continue the old covenant that it might perfect what it had before signified in figures but to bring in and confirm a new covenant of greater efficiency and more direct efficacy "But now hath he obtained a more excellent ministry by how much also is the mediator of a better covenant which hath been established on better promises For if that first covenant had been faultless a place should not have been sought for the second But finding fault with the first he saith Behold the days are coming saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah In that he saith a new covenant he hath made the first old Now that which decayeth and waxeth old *is* ready to vanish away" Heb viii 6 7 8 9 It is however to be remembered that not the righteousness or spirit of the law is disannulled or rejected by doing away the old testament or legal dispensation of outward ordinances for the law is confirmed in Christ "Do we then make void the law through faith By no means but we establish the law"

It is farther to be considered that the opinion that salvation was to be found by faith in Christ before he was revealed is founded on a false view of his errand into the world namely that he came as a surety for sinners to pay to God in their stead the debt which they owed or to fulfil the law suffer its penalty and satisfy divine justice as their surety and substitute and that his righteousness might be imputed to them for their justification and acceptance with God But we have not so learned Christ. That was not his errand but to reveal or declare the Father John i 18 "No man hath seen God at any time the only begotten Son who is in the bosom of the Father.

he hath declared him" To declare or set forth to view his righteousness not for the remission of sins by imputation but as a propitiation through faith in his blood for an exhibition of his righteousness for the dismission of sins before committed (before he was manifested there was no perfect removal of sin) in the forbearance of God for an exhibition of his righteousness in the present time that he may be just and a justifier who is of the faith of Jesus" Who having dismissed their former sins and ceased to commit any more follow Christ as examples to others as it is written "If any one will come after me let him deny himself and take up his cross and follow me" and again "Be ye followers of me even as I also am of Christ" Matt xvi 24 1 Cor. xi 1 This is the true order of God in the redemption of souls and though little understood before the coming of Christ we find it well expressed in the words of Elihu Job xxxiii 23 24 "If there be a messenger with him (Heb over or above him) an interpreter one among a thousand to show unto man his uprightness.. then he is gracious unto him" &c This is very contrary to the prevalent notion of men that a man may obtain redemption in secret with God alone without any visible medium But there must be an interpreter or minister to show to man his uprightness to declare or show the righteousness of God which is found in the minister and is his righteousness and can be shown no other way See Rom iii 21.22.25: Thus the errand of Christ was to consecrate the new and living way in distinction from the old way of sin condemnation and death Heb. x 20 To be a witness of the truth and faithfulness of God to the people and a leader and commander to the people and other particulars which might be named as being included in his commission Isai lv 4 "Behold I have given *for* a witness to the people a leader and commander to the people Rom xv 8.9. "Now I say that Jesus Christ was made a minister of circumcision for the truth of God to confirm the promises *made* to the fathers and that the Gentiles might glorify God for *his* mercy"

But the apostle is very pointed and explicit that the way into the holy of holies that is into heaven was not opened or known during the dispensation of the law for speaking of the tabernacle he saith "Now when these things were thus prepared the priests entered indeed at all times into the first tabernacle accomplishing the service but into the second *went* the high priest alone once in the year not without blood which he offered for himself and the errors of the people the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing which was a figure for the time then present in which (time) were offered both gifts and sacrifices which could not perfect: him that served as pertaining to the conscience which consisted only in meats and drinks and divers washings and justifications of the flesh imposed until the time of reformation But Christ being come a high priest of the good things to come by a better and more perfect tabernacle not made with hands that is not of this creation neither by the blood of goats and calves but by his own blood he entered once into the holy place (the holiest or sanctuary) having obtained eternal redemption" And again "For Christ entered not into the holy places made with hands the types or patterns of the true but into heaven itself now to appear in the presence of God for us" Heb ix.8.12.24 But it may be said Of what use was the law and what benefit was by it if it did not save the people and no redemption could be found during its operation Was it not a hinderance to life and salvation rather than any benefit to its subjects or to mankind "What preference then had the Jew or what was the profit of circumcision Much every way In the first place indeed because the oracles of God were delivered to them and believed For what if some did not believe shall their unbelief make the faith of God without effect (or dissolve the faithfulness of God to them that did believe) By no means" The oracles of God therefore were not unprofitable to all The law served to keep the people in remembrance of their fallen state their rebellion and their exposedness to misery by the just judgment of God without a Redeemer It also afforded a temporary deliverance for the time present as before observed by types and parables and pointed to the Redeemer who was to bring in everlasting righteousness and open the way of final and complete redemption Moreover the law entered that the offence might abound but where sin abounded grace did superabound that as sin hath reigned in the death so also the grace might reign by righteousness unto eternal life through Jesus Christ our Lord" But it carefully included all under sin until that Redeemer came that it might be clearly understood and known that redemption could not be found until he was manifested But the law did not and could not abolish and make void the testament or promise which God had confirmed to Abraham and his seed before the law was given and if salvation could have been gained by the law that had been the effect

These things are briefly though strongly stated in the following scriptures Gal iii 15 "Brethren I speak after the manner of men likewise a man's testament when confirmed no man disannulleth or addeth there to Now the promises were spoken to Abraham and his seed He saith not And to seeds as of many but as of one And to thy seed which is Christ And this I say the law made four hundred and thirty after cannot disannul the covenant before confirmed of God to Christ to make void the promise Now if the inheritance were of law it were no longer of promise but God gave it to Abraham by promise Then what doeth the law It was added because of transgressions until the seed should come to which the promise was made being ordained by angels in the hand of a mediator" who was a proper type of Christ the mediator of the New Testament

Now a mediator is not of one but God is one" and therefore his work is uniform and the use of a mediator was to show the nature and intent of the testament between two namely the testator and legatees and to unite the people into one with him

"Is the law then against the promises of God By no means but if a law had been given able to communicate life verily righteousness had been by the law" and thus the law had been contrary to the promise "For if the inheritance were of the law it were no longer of promise but God gave it to Abraham by promise For if they who are of the law be heirs faith is made void and the promise disannulled" Rom iv 14 "But the scripture hath concluded them all under sin (none being redeemed during the operation of the law) that the promise by faith of Jesus Christ might be given to them that believe" in him when he came and his faith was made known For before the faith came we were kept under the law shut up to the faith which was about to be revealed and which we could not know nor put in exercise until it was revealed "Wherefore the law was made our school master (greek child guide) unto Christ (and pointed to him) that we might be justified by faith (when it came) But the faith being come we are no longer under a child guide For ye are all children of God through the faith which is in Christ Jesus

For as many of you as have been baptized into Christ have put on Christ There is neither Jew nor Greek there is neither bond nor free it is not male and female" (among you as in the old creation) for all ye are one in Christ Jesus And if ye be Christ's then ye are Abraham's seed and heirs according to the promise" Gal iii 23 to 29

Let these concise statements suffice at present as pertaining to the law And as the scriptures last quoted are properly adapted to close that subject and introduce the gospel I shall enter on a description of that granting at the same time that the latter cannot be correctly expounded without having frequent recourse to the former

Secondly of the Gospel When the apostle had shown that all were under sin both Jews and Gentiles (a fact never stated of Christians) and given a catalogue of the black crimes of which they were guilty as before stated from his epistle to the Romans he concluded thus "Now we know that whatsoever things the law saith it speaketh to those under the law that every mouth may be stopped (of both Jew and Gentile) and all the world may become guilty before God Wherefore by the deeds of the law no flesh shall be justified in his sight for by the law is the acknowledgement of sin" This was the state of those under the law they were continually under sin and by the law held to the acknowledge of it *

* A specimen of the acknowledgments of Moses' disciples even to the present day may be seen in the following extract from the works of David Levi relating to "The services for the day of Atonement" used by the Jews in England

"O God the God of our ancestors we are not so shameless of face or so hardened as to declare in thy presence O Eternal that we are righteous and have not sinned Verily (we confess) we have sinned We have trespassed we have dealt treacherously we have stolen we have spoken slander we have committed iniquity and have done wickedly We have acted presumptuously we have committed violence we have framed falsehood we have counselled evil we have uttered lies we have scorned we have rebelled we have blasphemed we have revolted we have acted perversely we have transgressed we have been stiffnecked we have corrupted we have done abominably we have gone astray we have caused others to err we have turned aside from thy excellent precepts and institutions But thou art just" &c

O Eternal Grant us remission for all

our transgressions for the sins that we have committed against thee publicly or secretly for the sins that we have committed against thee with incestuous lewdness with the speech of our mouth by assembling to commit fornication by acknowledging our sins with our mouth but do not repent in our hearts by denying and lying by scoffing and calumny in traffic in meat and drink by immodest discourse with haughty looks chattering with the twinkling of the eye tale bearing causeless enmity" &c &c

Compare this with "A solemn confession of public sins" found in the Westminster Confession of Faith and quoted in the Testimony of Christ's Second Appearing third edition page 303 and let the reader make the application ___

But the gospel produced an important alteration and set matters on quite a different footing which people would do well to consider But now without the law the righteousness of God hath been manifested being witnessed by the law and the prophets Even the righteousness of God through the faith of Jesus Christ unto all and upon all them that believe for there is no difference For all have sinned and come short of the grace of God" and therefore stand in equal need of redemption by Christ We may here see the change introduced by the faith of Christ when it came the righteousness which was only required by the law is manifested to all and on all who believe and obey the gospel whether Jews or Gentiles "Being freely justified by his grace through the redemption which is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood for an exhibition of his righteousness in the present time that he may be just and a justifier who is of the faith of Jesus"

Inasmuch therefore as the righteousness of God is exhibited or exemplified in Christ Jesus the head of the body to all who believe that is to all his members the same righteousness even the righteousness of God by the faith of Christ is exhibited and exemplified on them So that it can no longer be said as it was under the law There is not a just man on earth who doeth good and sinneth not Eccl VII 20 or "none that doeth good not even one" Psa, XIV 3 Neither can it be said of the followers of Christ that they are all under sin They are not under the law but under the grace of God in Christ "And in him all that believe are justified (made just) from all things from which ye could not be justified by the law of Moses" Acts xiii. 39

Another passage worthy of consideration in elucidating this subject is in Ephesians ii 1 And you hath he quickened who were dead in trespasses and in sins wherein in time past ye walked according to the course of this world according to the prince of the power of the air the spirit that now worketh in the children of disobedience among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind and were by nature the children of wrath even as others" We jews as well as Gentiles But God who is rich in mercy for his great love wherewith he loved us even when we (Jews and Gentiles in the same condition) were dead in sins hath quickened us (both Jews and Gentiles) together with Christ (in union with him and partakers with him in the same gift of the spirit and power of the resurrection By grace ye are saved and we also) and hath raised us up together and made us sit together in heavenly places in Christ Jesus That in the ages to come he might show forth the exceeding riches of his grace in his kindness towards us in Christ Jesus"

In these verses it is clearly understood that the Jews as well as the Gentiles were children of wrath by nature (φυσει as pertaining to the ordinary generation from φυω, γιγνω) and so continued until Christ appeared and salvation through him was revealed that by the grace of God in Christ a very material and all important change was effected even those who were dead in sin were made alive in Christ and with him became partakers of the spirit and power of the new creation (συνεζωοποιησε τω Χριστω) so that they were no more in their carnal state of children of wrath To which I may add that as Christ was set forth a propitiation to declare or exhibit the righteousness of God so the mighty works of the gospel should show forth the exceeding riches of his grace in his kindness in Christ for our salvation" This view of this scripture is congenial with the setting forth of Christ as a propitiation to declare the righteousness of God for the dismission of sins past Once more

The ministration of Moses which was the law (for the law was given by Moses) was the ministration of death but that by Jesus Christ was the ministration of life The first also was a ministration of condemnation the last a ministration of righteousness 2 Cor iii 6 The first also was in the letter the second in the Spirit "Now the letter killeth but the spirit giveth life" And this is the ministration of the gospel of Christ for "Grace and truth came by Jesus Christ" and "He hath made us able ministers of the new testament not of the letter but of the spirit" Now the Lord Jesus Christ is that Spirit and where the spirit of the Lord is there is freedom and souls are not held in bondage to sin and death

These few cases clearly set forth the gospel and teach us plainly that the salvation which was not found by the law (but required by the law and the prophets) is now found to actual inheritance by the gospel and the genuine subjects of the gospel possess a character entirely different from that of those under the law So that whereas it was said of those under the law and who experienced its virtue "There is not a just man upon earth : - - who doeth good and sinneth not" and "There is no man that sinneth not" it cannot be said of those under the gospel and who experience its virtue "For whosoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God Whosoever sinneth hath not seen him neither known him" And again "We know that whosoever is born of God sinneth not but he that is begotten of God keepeth (observeth) himself and the wicked one toucheth him not" 1 John iii. 6 9. and v. 18

This last verse clearly obviateth the laboured criticism of Macknight on the former one to preclude its force in proving the sinless life of Christians The Greek phrase used in the former verse is αμαρτιαν ου ποιει doth not commit sin which he hath rendered "doth not work sin" as though it imported no more than that those who are born or begotten of God do not make a trade or common business of sinning a very weak and degraded acceptation of the apostle's words But the latter verse is clear and explicit ουχ αμαρτανει doth not sin leaving no room for any such criticism or evasion

The two passages therefore perfectly agree in teaching that He that is born of God doth not sin with the reason annexed That his seed remaineth in him and he cannot sin because he is born of God This was unknown to men under the law for the law did not remove iniquity or cut off all unclean actions but provided only an outward purification and a temporary atonement

But another destructive scheme to ward off conviction on this subject and furnish an Asylum for the deceived and unregenerage is this that the old and new man or the flesh and spirit two active and opposite principles are both in the Christian and that when it is said "Whosoever is born of God doth not commit sin" all that is intended is that the new part or new man and not the person who is the subject of this birth doth not commit sin but that the old part or old man sinneth even in Christians and thus they remain during life

As this is a human contrivance produced by the power and influence of Antichrist and hath long prevailed in that kingdom an asylum for deceived hypocrites and an inlet to all manner of iniquity it is time to detect it so that being detected it may prevent the overthrow of many

And in the first place This scheme is directly contrary to the express testimony of the holy scriptures which is that in those who are in Christ the case is quite different "Because we thus judge that if one died for all then were all dead and *that* he died for all that they who live should not henceforth live to them selves: but to him who died for them and rose again Wherefore henceforth know we no man after the flesh yea though we have known Christ after the flesh yet now henceforth know we *him* no more Therefore if any man be in Christ he is a new creature (or *there is* *a new* *creation* if ye choose) old things are passed away behold all things are become new And all *these* things are of God who hath reconciled us to himself through Jesus Christ" 2 Cor v 15. 18 Here are three things connected and undeniably stated

First Christ died for those who were once dead and those of them who live, live to him who died for them for he died not for newly created beings that never sinned but for the same who were dead in sin

Second "Who hath reconciled us to himself" The same who were enemies before by wicked works are reconciled to God the enmity being slain by the cross but newly created things that never had sin or enmity need no medium of reconciliation they need no atonement Therefore the same souls who were once dead in sin and in the flesh become alive in Christ and live to him in the Spirit

Third With those who are in Christ and become the subjects of the new creation old things are passed away there is therefore no longer room for the life of the old man and if they hath in them the life or works of the old man they are not born of God they have not seen Christ neither known him To the same purport are these words "For if when we were enemies we were reconciled to God through the death of his Son much more being reconciled we shall be saved by his life" when we live it "And you that were sometime alienated and enemies in *your* mind by wicked works yet now hath he reconciled" Rom v. 10. Col. i 21 And throughout the scriptures the once ungodly are justified Rom iv 5 They who were once darkness are now light in the Lord Eph v 8 And the once unregenerate and sinners become regenerate and sin no more "For the Son of man is come to seek and to save that which was lost" and not to create another in its stead

They that are the subjects of the new birth are made partakers of another Spirit and are governed by another principle than formerly they were being "partakers of the divine nature" 2 Pet. 1.4 They that come into Christ become new by putting off the old man the first Adam now fallen with his order nature and works and putting on the new man who is Christ "If indeed ye have heard him and been taught by him as the truth is in Jesus that ye put off concerning the former conversation (or manner of living) the old man who is corrupt according to the deceitful lusts and that ye put on the new man who according to God is created in righteousness and holiness of truth" Eph iv. 21 Again "Having put off the old man with his deeds and having put on the new who is renewed to acknowledgement according to the image of him who created him" Col iii. 9.10. The same who were once old being of the old creation and order become new not by having some new physical power or capacity created in them called the new man or man born of God but by putting off the old nature and order and putting on the new man Christ who is renewed in them as they grow into him to acknowledgment in all those who receive him or put him on the change being manifest in them according to the image ~~of~~ him who created him his first born in the new creation and gave him his order and place at first

And thus they become regenerated and born of God through the gospel of Christ and are governed by the mind of God and led by the Spirit of Christ dwelling in them and hence it becometh true that "Whosoever is born of God doth not commit sin and sinneth not for his seed remaineth in him and he cannot sin because he is born of God" Again

The aforementioned scheme is contrary to the scriptures in another view The promise to those in Christ is that sin shall not have dominion over them because they are not under the law but under grace and it is their character that they are dead to sin" "How shall we that are dead to sin live any longer therein?" A man may be sick to food and yet eat some but when he is dead to food he can eat no more So a man may be sick of sin having felt its deadly sting but when he is dead to sin he "sinneth not he cannot sin" "For he that dieth to sin is justified from sin Rom vi 7" "For sin shall not have dominion over you for ye are not under the law but under grace" Rom vii 14

But according to the scheme before mentioned sin hath dominion over them that are renewed in Christ and are not under the law but under grace for they commit sin by the influence of the flesh or the old man in despite of all their desires to the contrary and against all the influence and power of that new-created principle within called the new man or man born of God and all the power of grace in the regenerate is not sufficient to overcome the flesh throughout their life

"But they that are Christ's have crucified the flesh with the affections and lusts" Gal v. 25 Now one that is crucified though he may gasp and struggle for a time cannot act he is overcome and must die "But where sin abounded grace did much more abound grace superabound ed Rom v 20. But this cannot be true where sin is in the least degree able to hold its seat for sin abounded over all to the spoiling of all holiness and purity and if grace doth not abound to the spoiling of sin and impurity in those who are its faithful subjects it hath not superabounded sin, sin hath yet dominion over God's people contrary to the uniform testimony of the holy scriptures

But the aforementioned scheme which teaches that it is the inward principle called the new man that sinneth not and not the man who is the subject of the new birth is contrary to the very idea of regeneration or being born again For to be born again implieth having been born once before a second cannot be without a first but their new man on their own plan is born but once *

* The doctrine of Regeneration or the New Creation being formed out of the old is fully and plainly treated in the Testimony of Christ's Second Appearing (by Benjamin S Youngs) Part VIII Chap. V VI.

But "except a man be born again he cannot see the kingdom of God John iii. 3 Hence their scheme is so weak unwarrantable and destitute of authority that a man by undertaking to refute it might justly be exposed to censure for resisting where there is nothing to be resisted were it not that many escape thither for defence from the edge of truth and so settle themselves in a false peace by warding off the pointed and explicit testimony of the scriptures And to defend themselves in their subterfuge they call in the apostle Paul to advocate their mistaken scheme In his epistle to the Romans in a digression from his subject which was to characterize the Christian in distinction from those in the flesh or under the law he hath these words "For the good that I would I do not but the evil which I would not that I do Now if I do that I would not it is no more I that do it but sin that dwelleth in me" (Rom vii 19 20) and more to the same amount This paragraph particularly from these words (ver 14) "We know that the law is spiritual but I am carnal sold under sin" is set in opposition to the most pointed language to the contrary and held as a proof that the children of God do commit sin This scripture is thus employed under the influence of two suppositions neither of which can be proved

First It is taken for granted that Paul when he wrote this epistle was born of God but he hath not told us so and no man can prove it That he had embraced the faith of Christ and was travelling in the regeneration and that he had gained power over sin so as not to commit it is not to be disputed but that he had attained to that state which is appropriate to those who are born of God cannot be proved for regeneration is not an instantaneous work neither did the apostle at that time profess to have attained or to be already perfect The other supposition is that this language applied to himself as he then was a real follower of Christ because spoken in the first person "I am carnal sold under sin" I have heard this argued even among the learned to the disgrace of literature as they ought to understand the nature of language and to know that this part of the chapter is a figure of Speech common with the apostle as is well illustrated by Osterwald *

* The following are the words of Osterwald Rom. Chap vii "This is a chapter which ought to be well understood and which must not be misapplied For this purpose it must be observed that the apostle represents in his own person in a figurative way of speaking very usual with him the condition of a man who is under the law and who not having faith and the Spirit of Christ is a slave to his passions The doctrine inculcated by him amounts to this That the law had not the

same efficacy as the gospel to deliver men from their corruption and to sanctify them and therefore the doctrine of justification by faith very far from indulging men in the liberty of sinning tends to render them holy and to free them from the slavery of their passions From whence it follows that those who are engaged in this slavery and in whom the desires of the flesh prevail have not a true faith and belong not to Jesus Christ" Doddridge and others

But to suppose this description applicable to one born of God or even to the apostle as he then was is to contradict his own words directly following "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" Rom viii 2 He was not therefore sold under sin and brought into captivity to the law of sin doing what he would not and not doing what he would. And not only the words which follow but those which precede in the same chapter contradict the notion of applying this paragraph to the apostle or any true follower of Christ "For when we are in the flesh the motions of sins (sinful passions) which were (condemned as such) by the law did work in our members to bring forth fruit unto death" Just as it is with the character in question so that instead of being a child of God he is a man in the flesh and under the power of sin and at best only convicted by the law to see his degenerate state

"But now we are delivered from the law that being dead wherein we were held that we should serve in newness of spirit and not in the oldness of the letter" vii 5. 6. They were not therefore serving the law of sin even with that old fleshly nature it being crucified

But what farther proveth the character in question to be inapplicable to the apostle or any true followers of Christ is that the name or office of Christ is not once found in the whole labour and exercise of his mind until just at the last extremity the discovery is made and Christ is introduced as the proper door of future hope After which there is no more do and would not or would and do not but the apostle leaving him returneth to pursue his subject But again

The language in said portion of scripture is not the language of a follower of Christ "For to will is present with me but to perform that which is good I find not For the good that I would I do not but the evil which I would not that I do" This cannot possibly apply to any but the servants of sin for God worketh in his people "both to will and to do" Phil ii 13 and they "do those things that are pleasing in his sight" John iii 22 But take that part of scripture throughout and not one sentence in it is applicable to the new born soul "For I delight in the law of God after the inward man" taken separately from the rest is applicable to the child of God but the member which followeth is not "But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" the true servants of Christ do not serve sin they are not brought into captivity to the law of sin in the members but are emphatically "free from sin" and become servants to God have their fruit unto holiness and the end everlasting life Rom vi 22

To understand this or any other part of scripture that those who are born of God commit sin or even serve the law of sin with the flesh is to make the scripture testimony contradict itself and so invalidate its authority For example If a man in court testify one thing to-day and another to-morrow of what avail will his testimony be Will it be any evidence to the court or will he not be rejected as a false witness and his testimony of no authority So if the scriptures contradict themselves of what authority are they in confirming any interesting truth It is a pitiful case indeed that they who profess to believe and reverence the scriptures should labour so intensely as many do to find one part to contradict another and especially that any who profess to be the followers of Christ should be in so desperate a case as to be necessitated to search out and adduce figures and inferences to contradict plain and explicit language lest the scriptures condemn them

It is so fair an opportunity that I cannot contentedly pass it by without noticing another method of professors to invalidate scripture testimony Offer them the plainest language of scripture and if it bear against their notions or condemn their practice they will reply "That is the way you understand it but I do not and so reject the evidence Now if one man have a right to evade the force of a scripture text by such a stratagem so hath another Who then can prove any thing by the scriptures Are they not reduced to a mere parade So injudiciously do professed christians act to the invalidating of their own weapons But it will be said One part of scripture will help to expound another So be it and therefore plain scripture must be of the highest authority in expounding that which is more mystical But it is the plain and practical parts whose force professors endeavor to evade as much as any not to say most of all and bring figure and suppose tion to subvert their simple acceptation For example what can be plainer than these words "We know that whosoever is born of God sinneth not" But where is the professor who will not by some human invented addition or some other text to contradict it or some such strategem labour to invalidate its naked force

After all the deceived hypocrite who hath been converted in a dream or born again as he supposeth in some unexpected moment (though still a slave to lust) will compose himself in his carnal confidence and say I believe these powerful struggles and actual prevalences of old nature do not pertain to the soul that is born of God but are the workings of the old man in the christian after the soul is born again and thus he will argue "In me (that is in my flesh) dwelleth no good thing so then with the mind I myself serve the law of God but with the flesh the law of sin" for he hath forgotten after all that hath been said and often as he hath been told that "If any *man be* in Christ *he* is a new creature old things are passed away behold all things are become new"

Thus many who profess the christian name lost in a carnal nature never learn the true state of a soul in the work of regeneration and often as they read or hear that "They that are Christ's have crucified the flesh with the affections and lusts" have never come practically to know the truth of it they have never learned by living experience that crucifixion is certain death and very soon disableth the crucified to act neither have they learned that "I myself" is not the Christian but that the Christian is one in whom self is denied and the flesh crucified so that he cannot serve the law of sin in any sense "I am crucified with Christ (i.e. as he was) nevertheless I live yet not I but Christ liveth in me (he is my life and not the flesh) and the life which I now live in (my mortal) I live in the faith of the Son of God" Gal ii 20 Not in the dark nature of the flesh

Should any avail themselves of this plea That it is not the soul but the body of the regenerate that sinneth a reply might be thought unnecessary and quite out of place as one who could propose such a plea would hardly be thought capable of conviction because not in possession of a sound mind and correct judgment Any person possessing a competent knowledge of the human constitution must know that the body can do nothing good or bad without the consent of the soul wherein all moral actions originate For though the deeds of the body are to be mortified through the Spirit of Christ and sin is served by the lusts which are seated in the body yet the soul is the agent and the body only the instrument in which the devil took his seat through a beast to draw off the soul from God to take her chief delight in the inferior and beastly works of the flesh And thus the soul though capable of communion with God became corrupted and out of this corruption the soul is redeemed by the gospel to reassume her right the ascendency over the body and bring it to serve God in purity "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice holy and acceptable to God which is your reasonable service Know ye not that your body is the temple of the Holy Ghost that is in you whom ye have from God and ye are not your own For ye are bought with a price therefore glorify God in your body" Rom xii 1. 1 Cor vi, 19 20.

In vain therefore do any presume to be born of God while the body is suffered to commit sin for as certainly as the heart is given to God and the soul purifyed in obeying the truth so certainly is the body devoted to God as his temple and the son of perdition is turned out no longer to work therein" Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof

Neither yield your members to sin as instruments of iniquity but yield yourselves to God as those that are alive from the dead and your members to God as instruments of righteousness For as ye have yielded your members servants to uncleanness and to iniquity for iniquity even so now yield your members servants to righteousness for sanctification" Rom vii 12 13 19 But I chastise my body and lead it into servitude lest by some means having preached to others I myself may become a reprobate" (at least liable to reproof) 1. Cor ix 27 He therefore who calleth himself a Christian while his body is an instrument of sin and not chastened to obedience is weighed in the ballance and found wanting

No doubt but believers have a warfare to carry on and souls after they have entered the war of eternal life and become subjects of the regenerating work of God have many sore combats with the enemy whom they have deserted but they are overcomers in their warfare "Nay in all these things we are more than conquerors through him that loved us" They that are overcome by sin and the flesh are not born of God "Whosoever abideth in him sinneth not whosoever sinneth hath not seen him neither known him" 1 John iii 6 In vain therefore doth any man try to persuade himself that he is born of God if he commit sin or is overcome of evil “For of whom a man is overcome of the same is he brought into bondage” 2 Peter II 9 And this power over sin is an effort peculiar to the gospel of Christ and beyond the reach of nature or the law

The law weak because of the Flesh

That none of fallen Adam's race ever found salvation or that the way of heaven was ever opened for any soul till Christ Jesus came into the world as a saviour is a doctrine congenial to the gospel Yet many who pretend to believe the gospel as soon as this fundamental truth is advanced will immediately fly back to the law as a saviour and insist with the utmost zeal that under the legal dispensation there were good men who were saved and went to heaven all that Christ and his apostles said to the contrary notwithstanding

After so much being said on this subject in the present day candid souls may be anxious to enquire and know more understandingly why salvation could not be obtained under the law To which I answer First Because the fulness of time had not yet come as said the apostle “Even so we when we were children (minors) were in bondage under the elements of the world but commit sin or is overcome of evil "For of whom a man is overcome of the same is he brought into bondage" 2 Peter II 9 And this power over sin is an effort peculiar to the gospel of Christ and beyond the reach of nature or the law

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Those under the law therefore were still in the flesh and not in the Spirit The same is also manifest by the following "Even so my brethren ye are become dead to the (penal and ceremonial) law by the body of Christ that ye should be married to another even to him who is raised from the dead that we might bring forth fruit unto God For when we were in the flesh the sinful passions which were (roused up) by the law did work in our members to bring forth fruit to death But now we are freed from the (penal or ceremonial) law that being dead (for which it was made and) in which we were held that we should serve in newness of spirit and not in the oldness of the letter"

Now Believers are not freed from the moral and spiritual obligation of the law of God for when God sent his Son to condemn sin in the flesh root and branch and set us an example that we should follow his steps it was "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" Believers are delivered from the law as an instrument of condemnation for sin or the occasion of sinful passions that being dead wherein they were held "What shall we say then Is the law sin (because by its requirements so contrary to a carnal nature it stirred up sinful passions) By no means But I had not known sin unless by means of the law for I had not known επιθυμιαν lust (not even the name of it) unless the law had said ουκ επιθυμησεις Thou shalt not lust" For it said Thou shalt not (desire covet or) lust after thy neighbor's wife or his maid servant as well as his house his ox or his ass and thus I found that lust is sin "But sin taking occasion by reason of the injunction (thou shalt not) wrought in me all manner of lust for without the law sin was (lifeless or) without vigor" having nothing to fight "But sin having got an occasion by the injunction (of the law) deceived me and and by it slew me" For though the statutes of the law went even to condemn lust yet a man was tolerated to leave his father and mother and cleave to his wife according to the natural order originally instituted in man's innocent state this the law did not nor could not condemn and from this license sin could take occasion to stir up all manner of lust and sinful passions so that when the pure moral precepts of the law came to the conscience in their proper extent it was found to be impossible to life in the flesh and not transgress the law that said Thou shalt not lust Sin therefore taking occasion deceived the man and by it slew him leaving the man dead and his sin alive "Was then that which is good made death to me By no means but the sin that it might appear sin working death to me by that which is good that the sin might by the commandment (or pure precepts of the law) become inexpressibly sinful"

But why did not the law condemn sin in the flesh For this plain reason that it did not condemn sin in its root It condemned to a certain degree the evil branches and sinful fruits of the flesh that the offence or abhorrent nature of sin might abound until Christ should come and strike the axe into the root of this evil tree

Although the flesh in man's inno

cent state was not sinful but perfectly correct yet in its fallen state is incurably sinful all its fruits being as before described and the time had not yet come to cut it off and put an end to sin root and branch Now the law could and did condemn all such works of the flesh as adultery fornication and such like except the intercourse between the man and his lawful wife that intercourse was allowed under certain severe and mortifying restrictions which showed that even that intercourse was sinful That therefore was the central spot wherein the law was weak and could not condemn sin in the flesh There was the root the concealed evil root snugly covered up under the law the evil root of the "evil tree" shooting forth its [illegible] sinful branches over shadowing the human race and producing the "evil fruits" adultery fornication uncleanness lasciviousness hatred and strife wars and bloodsheds plagues and calamities with all the train of evils that ever afflicted or degraded mankind There too was the concealed cause why under the law there was "no man that lived and sinned not" and why "There was none that did good not even one" from Adam to Moses and from Moses to Christ But when Christ came he condemned sin in the flesh in its very root not by prohibit ing the intercourse between man and wife in the order of blind nature where it belonged but by leading his people out of the old creation into the new consecrating for them in his own person and by his own example through the vail that is to say his flesh the new and living way into the most holy place and requiring them to leave the old ground of the flesh on which the curse is entailed never to be removed and with all the parts and appurtenances there unto appertaining and come into the new creation and new order after him “If any *man* will come after me let him deny himself and take up his cross and follow me He that loveth father or mother more than me is not worthy of me and he that doth not take up his cross and follow me is not worthy of me” Matt XVI 24 and X 37 38 If any *man* come to me and hate not his father and mother and wife and children and brethren and sisters yea and his own life also he cannot be my deciple And whosoever doth not bear his cross and come after me cannot be my deciple So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my deciple” Luke XIV 26, 27, 38 “The children of this world marry and are given in marriage but they who are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage" Luke xx 34 35 For they that are after the flesh relish the things of the flesh but they that are after the Spirit the things of the Spirit For the relish of the flesh is death but the relish of the Spirit is life and peace" Rom. viii 5-6 Gr.

These matters were not known under the law nevertheless there were some signs and intimations given that the flesh was under a curse and that there would be a better way When God was about to come down in the sight of the people and required them to be sanctified one particular charge was to not approach their wives "Be ready against the third day come not at your wives" Heb. approach not a wife Exod xix 15 And there was an express law by Moses that they who cohabited together were unclean and must pass through an order of purification "The woman (wife) also with whom man shall lie with seed of copulation they shall both bathe themselves in water and be unclean until the even" Lev xv 18 When a woman bare a child she was required by the law to bring a sin offering after a set time of purification "And when the days of her purifying are fulfilled for a son or for a daughter she shall bring a lamb of the first year for a burnt offering and a young pigeon to the door of the tabernacle of the congregation to the priest who shall offer it before the Lord and make an atonement for her" Lev xII 6 7 There was also a special promise to the obedient eunuchs in that day "Neither let the eunuch say Behold I am a dry tree For thus saith the Lord to the eunuchs that keep my sabbaths and do the things that please me and take hold of my covenant even to them will I give in mine house and within my walls a place and a name better than that of sons and daughters I will give them an everlasting name that shall not be cut off" Isai lvi 3, 4,5, And finally in the happy times to be in the latter days when the new heavens and new earth should be created no young children should be born of the Church "There shall be no more thence an infant of days" These and such like things being found in the legal dispensation dark and carnal as it was served at least as an introduction to a better and enduring substance so that according to the increasing nature of divine light the founder of a new dispensation could with propriety say "There be Eunuchs which have made themselves unuchs for the kingdom of heaven's sake He that is able to receive *it* let him receive *it*"

Hymn

In ancient days the scripture says that lust
was so despised
To gain a name of better fame some chose to
sacrifice it
For their distaste to things unchaste great
princes sought their favor
To guard the place from actions base and
all unclean behaviour

2 Bed chambers were their constant care
from which they got their title
Which simply means female guardians
who every passion bridle
Such foes to lust being put in trust were
faithful in their station
And from their fruit gain'd more repute
than any in the nation

3 From eunuchs then though made of men
and from their chaste behaviour
God did foresign that pow'r divine
possessed by the Saviour
By all the wise who virtue prize
the eunuch was revered
Till in that name salvation came
and Christ himself appeared

4 To his pure throne be them made known
the way of selfdenial
And all that found true gospel ground
did stand the fiery trial
Flesh-hating men were chosen then
because the work was greater
And their employ was to destroy
a beastly carnal nature

5 He comes again on earth to reign
his court is now erected
A mansion sure for virgins pure
where they can be protected
While eunuchs clean attend the Queen
where all thats pure doth centre
No lustful man forever can
his sacred chambers enter

6 Though men of wit from sacred writ
may preach the lifeless letter
And rack their sense with vain comments
it never makes them better
The case is plain who now shall reign
the older or the younger
And who shall be the sapless tree
the eunuch or flesh monger

7 Ye who have fled from naterer bed
and bath'd in living water
Ye have a name of better fame

than that of son or daughter
Your root we know will spread and grow
sap'd with the holy Spirit
And none but these fruit bearing trees
Christs kingdom shall inherit RN

Christ the End of the Law

Christ is the end of the law for righteousness to every one that believeth And by him every one who believeth is justified from all things from which they could not be justified by the law of Moses But Query Of what law is Christ the end and what are we to understand by his being the end of the law

First What law is here meant The word *Law* in scripture is applied to many things and from its original and primary meaning may signify any *institution or rule of direction* obliging a rational creature in moral or religious actions Every Law or rule of direction must necessareally be founded on and flow from some covenant or compact between parties which is properly called a *constitution* hence every law of God to man is founded on that relation which existed between the Creator and the creature The very constitution and order of things placeth man under obligation to love and serve his Maker with his whole heart soul strength and might forever and from this obligation there is or can be no releasement in time or eternity But as this obligation is properly the foundation of all the express commands and rules of direction given from God to man it cannot so properly be considered the law of which Christ was the end

The dispensation of God through Moses being the first authentic system of rules given of God to direct mankind in all their deportment is therefore generally throughout the New Testament eminently called _The Law_ But as these rules are various and relate to man in different relations and situations of life they are variously classed into precepts statutes ordinances &c designating his duty in relation to God his fellow creature and himself and requiring obedience under proper penalties

As this is decidedly what the apostle meant by the law of which Christ was the end we shall now enquire what is to be understood by his being the end of it

And _first_ negatively Christ is not the end of the law in that sense which is generally supposed by the professors of Christianity He did not abolish it or take it out of the way so as to leave mankind at liberty to do their own will or follow their own sense with impunity If it belongeth to God our Maker to direct us in all things and we his creatures are bound to obey him and he hath given plain and explicit directions applicable to every case and these directions are acknowledged to be holy just and good most certainly it could not be a messenger of God that would desannul or set them at nought in relation to mankind even admitting he himself kept them Hence the testimony of Christ "I came not to destroy the law but to fulfil" and that of Saint Paul "yea we establish the law" But

Second Positively Christ was the end of the law in answering and fulfilling the end and purpose for which it was given which end was to raise up a peculiar people who in virtue and goodness should exceed all the families of the earth This is manifestly the end exhibited on almost every page of the writings of Moses and this is manifestly the end which it had in Christ Jesus and his immediate followers

First he answered the end of the precepts of the law which were summed up in perfect love to God and man so that he could challenge his worst enemies to convince him of sin on that ground and secondly he completely answered every end and purpose of the ceremonial law so that he was not even chargeable with uncleanness and thirdly he as completely answered the end of the penal law so that there remained no kind of penalty or demand against him subjecting him to any further sufferings according to any of the judgments recorded in all the books of Moses Thus in every punctilio jot and tittle he magnified the law made it honourable fulfilled it and was the end thereof

It now remaineth to enquire for what end or purpose did he thus fulfil it As there was manifestly an end or design proposed in giving the law and as this end was fully ascertained by the obedience and sufferings of Christ no one can suppose that the matter finally terminated here for if the legal dispensation terminated in the righteousness of Christ most certainly his righteousness was intended to answer some further end or purpose Did that purpose relate to God or to man The blind systems of the antichristian world unitedly affirm that it related to the justice of God to render satisfaction to the Deity but the text saith "to every one that believeth" Then as the directions given by Moses related to his disciples and not to the justice of God even so the righteousness of Christ relateth immediately and directly to his disciples But as the law .. given by Moses was written only in letters it might be said that as to its outward form it terminated in Christ so that the order of dispensing and enforcing it was at an end but the true and real sense and meaning thereof being written in the heart of the Son of God and displayed in his life it became an unchangeable law of righteousness plain to be read by his disciples and the everlasting criterion by which all souls must eventually be judged

Then as Christ obeyed in all points the teaching of his heavenly Father as it had been delivered by his servant Moses so he was vested with authority to teach others not to expound and enforce the old letters but by the spirit of the living God to teach and enforce on the hearts and consciences of his hearers the very works which he did and the life that he lived and require them to follow his example as the only possible way to God This is the plain sense of the whole New Testament in which Christ was the end of the end of the law in righteousness

From this it must inevitably follow that as the law in its full extent of spirituality and perfection is ordained in the hands of an everlasting mediator and in him condemneth all sin so no one that committeth sin can possibly be justified "For if while we seek to be justified by Christ we ourselves also are found to be sinners Is Christ the minister of sin By no means "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey whether of sin unto death or of obedience unto righteousness" Rom vi 16

All professors of scriptural and revealed religion are confessedly under the law or the gospel and as no professed Christians will acknowledge themselves under obligation to keep the law of Moses I ask who released them from it The Jew who transgresseth any *moral* precept will confess judgment and own the justice of the penalty annexed or if an *ordenance* is violated the rite or ceremony of expiation must follow of course Now what hath Jesus Christ ever done to nullify those precepts and ordenances that penalties rites and ceremonies should cease He took up his cross against that nature which would have led him to transgress the precept and did not transgress it of course no penalty could be demanded and so in relation to every ordenance and is not his living example more forcible and binding than the mere letter of the law However few will admit that his life of perfect innocence was exemplary but expiatory that he fulfilled the law as a substitute Now a substitute must be one who is under no obligation to serve for himself but this will by no means apply to Christ Jesus he never stood on any ground that he could possibly be employed as a substitute for he was "born under the law" of course he was personally bound to fulfil it equally as others

How vague and false then is the notion of those who contend that Christ paid their debt of sufferings and sacrifices and sin-offerings and divers washings &c when in reality he never performed a single act or offered one single legal sacrifice or performed one rite or ceremony that implied an acknowledgment of sin or uncleanness either of his own or that of another And admitting he suffered in the flesh there is not an item to prove that it was intended to exempt the flesh of another from enduring the same sufferings which he endured neither did his dying a natural death under the rage of his cruel persecutors answer as a substitute for any of the human family saint or sinner as "it is appointed to men once to die" and no substitute in the case then what did he do for the benefit of mankind This is answered from every part of his history He set us an example that we should follow his steps When sacrifices of fed beasts had become a stink in the nostrils of God then said he "Lo I come to do thy will O God" No expiations could be required no punishments inflicted when the law was fulfilled by doing the will of God by which will we are sanctified when we also do it after his example "He that doeth the will of God abideth forever"

Those therefore who call themselves Christians and do those things which incurred the penalty of the law or a ceremonial cleansing I ask again Who released them from the hand of justice Moses did not for he saith "Cursed be he that confirmeth not all the words of this law to do them" Deut. xxii 26 Jesus Christ hath not released them "For if we sin wilfully after we have received the knowledge of the truth there remaineth no more sacrifice for sins" He that despised Moses' law died without mercy But sorer punishment than even to die without mercy awaiteth him that despiseth the spirit of grace "For we (believers) know him that hath said Vengeance belongeth unto me I will recompense" Heb x. 26-30 Then if the law written on er-stone required so great a degree of purity and holiness above the common state of the world and Christ did by his cross remove every occasion of sin and uncleanness and opened the way into the holiest. of all what can possibly be plainer than that the purpose of the law can be answered in us no other way than by taking up and bearing his cross and walking no more after the flesh but after the Spirit and thus become perfect as *He* our heavenly Father is perfect

In vain do men plead that Jesus was a character so superior to them that they cannot consecrate themselves to God as he did and walk in his footsteps because their plea is unfounded For notwithstanding he was introduced into the world by an extraordinary method having been begotten by the power of the Highest and conceived by the Holy Ghost he humbled himself and was made in all things like his brethren and a fellow-sharer in all our infirmities being a joint-partaker of the same flesh and blood which the children had in all its fallen nature "For both he that sanctifieth and they who are sanctified are all of one For we have not a high priest who cannot be touched with the feelings of our infirmities but was in all points tempted after the same manner without sin Heb. ii 11–iv 1

Accordingly saith Luke "When the devil had ended every temptation he departed from him for a season" Luke iv-13 In this course of life he consecrated the new and living way in which if men do not walk his consecrating it is in vain to them And as he overcame by the power of God so do they who obey him "Let this mind be in you which was also in Christ Jesus Which is Christ in you Walk in the Spirit and ye shall not fulfil the lusts of the flesh" Phil. ii, 5 Gal v, 16

It may be enquired Did Jesus condemn the flesh so far as to cut off the generation absolutely He cut it off wholly in himself as the example of all who would enter the kingdom of God or the beginning of the new creation and in all those who were willing to follow him in the regeneration which doubtless included his apostles and first witnesses But as there were many who had a measure of faith in him who were not disposed to take up a full cross hence it is plain and manifest that under the ministry of the apostles believers were divided into two classes the *perfect* mentioned 1 Cor. ii. 6 and elsewhere and the disciples or *learners* to the latter class doubtless belonged the greater part of the believers at Corinth Hence saith Paul "I have fed you with milk and not with meat for hitherto ye were not able to bear it neither yet now are ye able for ye are yet carnal 1 Cor. iii. 2

This being their state was a sufficient reason for the forbearances which the apostle exercised towards them in not enjoining on them perfect abstenance A people accustomed to a plurality of wives it was a great step to bring them each to be satisfied with one And yet people in these days avail themselves of his counsels and permissions to live in the flesh as though those carnal people were to the latest ages to be an example to all believers Nevertheless he told them in plain terms what was the good way saying "It is good for a man not to touch a woman (or wife) for I would that all men were even as I myself 1 Cor. vii. 1.7

And again "This I say brethren the time is short as to what remaineth that they also who have wives be as having none" verse 29 Now they who have wives cannot be as having none while they use them as wives therefore in that order they could be nothing more than learners in the lowest degree of gospel faith

It is farther evident that those two distinct and separate classes existed from what Paul said to Timothy respecting widows 1 Tim v "Honour widows who are widows indeed But if any widow have children or grand children let them learn in the first place to maintain their own family and to requite their parents for this is good and acceptable before God Now she that is a widow indeed and desolate trusteth in God and continueth in supplications and prayers night and day but she that liveth in wantonness is dead while she liveth Let not a widow be taken into the number under three-score years old having been the wife of one man" for if twice married she is a wanton and would likely marry again Let her also be "attested by good works if she have brought up children (and not left them to suffer or through wantonness or pride imposed the raising of them on others) if she have entertained strangers if she have washed the saints feet if she have relieved the afflicted if she have diligently followed every good work" Such a one may be chosen and admitted into full fellowship But younger widows refuse for when they have begun to wax wanton against Christ they will marry having damnation because they have cut of their first faith and withal they learn to be idle wandering from house to house and not only idle but also trifflers and meddlers speaking things which are not becoming (so fruitful of mischief is that carnal nature in such as do not bear a faithful cross) I will therefore (to avoid these evils) that the younger widows marry bear children manage the family give no occasion to the adversary to speak reproachfully For some have already turned aside after satan" willing to marry and live after the flesh and so give occasion of slander to the enemies of the cross of Christ therefore receive no more young widows into the first class of believers' is the obvious sense of the apostle plainly implying that there was an order of believers in that day called the church who excluded the flesh with all its affections and lusts

The foregoing subject applied particularly to nominal Christians

Attend to what hath been said and consider your professin ye who call yourselves Christians of the first rank members of the church of Christ in full standing and live in the flesh By your profession ye say "We have come out from Adam and the world of his children and follow Christ being joined to him" Let us enquire for a moment whom ye follow whether Christ or Adam And what was the work of Adam Be fruitful multiply and replenish the earth This is your authority for doing the same and ye say We are the disciples and followers of Jesus But having no command promise or example in Jesus for your authority ye can appeal to Adam for authority and call yourselves the disciples of Jesus But where or when did God ever say to Jesus the first-born among many brethren the beginning of the new creation of God Be fruitful multiply and replenish the earth or when did Jesus teach his disciples so to do Never Yet ye do the appropriate works of the first Adam fallen as he is and corrupt as he hath made himself and call yourselves the followers of Christ But Jesus did not so Ye beget children after the flesh But Jesus did not his disciples are born not of blood nor of the flesh nor of the will of man but of God Ye like Adam the polluted sinner beget and bring forth into the world a polluted race of sinners "As *was* the earthy such *are* they that are earthy" and "That which is born of the flesh is flesh" But Jesus did not so his work and that of his disciples is to call the children of the world out from their former stand ing and works into the new creation of God into the line of the Spirit "As was the heavenly such are they that are heavenly" and "that which is born of the Spirit is spirit" Ye presume to call yourselves Christians and marry wives to make provision of the flesh for lusts Rom xiii 14 in the Greek This did not Jesus nor his disciples who put on the Lord Jesus Christ as a garment are clothed with him and live by him eating his flesh and drinking his blood and makes no fleshly provision for lusts One boasteth of following Christ into the water but doth not fill up even the order of that outward ceremony by confessing his sins to the minister as the people did to John the water-baptizer and no sooner is he gone from the water than instead of receiving the Holy Ghost as Jesus did he turneth his back on Christ following him no more and when the shades of night are spread over him he plungeth into the filthy works of fallen Adam sowing to his flesh for a harvest of corruption This did not Jesus nor his disciples for they that are Christs have crucified the flesh with the affections and lusts and do not serve the flesh in lustful gratifications Another can boast of being almost the only true kind of Christian because he baptizeth the people into the water as John the water baptizer did and after ministering in the sacred office can return to his house whence he came out and according to custom plunge into the same pollutions of the flesh as other sinners This did not Jesus Another can call himself the minister and follower of Christ and assuming his name and office minister in holy things presenting the consecrated bread and cup to his reputed disciples as the memorials of his death and coming again to Judgment and when the sacred office is performed with great solemnity and reverence he can without conviction or remorse return to his defiled bed and there gratify the same filthy lusts of the whoremonger whom he had but just before so solemnly debarred from the sacred boar And they who ate the sacred symbols can do the same polluting themselves with fleshly gratifications when the smell of the consecrated wine hath little more than left their breath This did not Jesus And yet these accomplices in lust presume to be the children and followers of the holy Lamb of God the self-denying and cross-bearing Jesus who lived at so great a remove from all such works that even these hypocritical perpetrators of them would count it profane blasphemy to suppose he ever touched them or perhaps ever thought of them so far as even to feel a temptation that way Yea mo amongst this lecherous brood of professed Christians this generation of vipers I have heard it vehemently reprobated with roaring out Blasphemy!!! to present these works so near the sacred character of Jesus as to say He did them not as though they were so polluted in their very aspect and nature and he so holy that his character would be disgraced by the very though or name of them yet they presume to be the followers of Christ abiding in him who are under obligation to walk even as he walked These are they of whom it is written "It is a shame to speak of the thing which are done of them in secret" Of them not of us Christ and his disciples do not these things These are works which in their most legitimate character under the law of Moses required of those who committed them a bathing of them selves in water both the man and woman and a separation from the clean for an appointed time in token of defilement But by the lives and language of the adulterous generation who affect to be converted to the faith of Christ it would seem that he by his more perfect and holy gospel took off every restraint and gave a loose rein to every degree of pollution in the compass of a lustful fallen nature especially if guaranteed by the broad seal of human laws But why cannot the fleshly brood understand that if a man be justified by the law even the law of God by Moses he is separated from Christ and Christ shall profit him nothing "Christ is become of no effect unto you whosoever of you is justified by the law ye are fallen from grace" Gal v.4.

I shall not undertake to pursue at length the secret haunts of debauchery and lust which are frequented by many of those (for all are not equally deep in these practices) who confidently and zealously profess to be Christians Ministers and their people defiling one another in fleshly associations Travelling ministers absolved from the cross of Christ and enemies to it calling together the religious class and spying out the objects of their lust among their religious associates and others using means of a still more hellish order such as self-pollution to gratify their beastly nature and accomplish their infernal debaucheries preachers and people alike examples of which have been detected by many witnesses And these can hold up their heads in religious profession with the same confidence as those who gratify the same filthy nature under the fig-leaf covering of civil law and undertake to preach Christ in a few hours or less after committing such abominations The times of their ignorance God overlooked but now he commandeth all men everywhere to repent for as he appointed a day in which he would judge the secrets of men in righteousness so that day is certainly come in which every work shall come into the judgment with every secret thing whether it be good or evil But do such people believe they are following Christ in the narrow way which he consecrated for his people and in which he himself walked Nay they do not though they profess to take the scripture as their only rule which saith "He that saith he abideth in him ought himself also so to walk even as he walked"

Then where or when did Jesus lay down his cross for an hour or turn aside from the narrow path of self denial to gratify or please the lusts of the flesh which he assumed as our forerunner and example and by the sacrificing of which he consecrated for us the new and living way O ye hypocrites through whom the name of Christ is blasphemed by reason of your ungodly lives ye flesh mongers who besmear the character of Christ with your polluted profession of his name ye adulterers and adulteresses who reprobate the just testimony of Christ and stand aloof from the Church and people of God who deny themselves and bear the cross of Christ Know ye not that the friendship of the world is enmity with God and by living in your adulteries ye can support it and by no other means Know ye not that ye are they with all your broad seal of the law whom the apostle James warned by the name of adulterers and adulteresses and not those who commit adultery against common law the world itself reprobating them and refusing them its friendship according to its own order These are condemned by the ceremonial law judicial and civil laws of men But James had nothing to do with judging people by the letter of those laws but the gospel or law of faith in Christ even the perfect law of liberty or freedom from all sin These therefore whom he condemned were adulterers and adulteresses against the gospel pretending to be the disciples of Christ while living after the flesh And such are ye living in the uncleanness of fallen nature while ye profess to be consecrated to Christ In what shall your resemblance be found when your real character and standing are laid naked and open before God angels and the spirits of just men made perfect And thus it must be for "Neither is there a creature not manifest in his sight but all things are naked and open to the eyes of him with whom we have to do" or with whom our account is "For there is nothing secret that shall not be made manifest neither hid that shall not be known and come abroad" Luke viii 17

The sum of the whole matter Heaven and earth shall pass away before one jot or one tittle of the law of God given by Moses shall in any wise fail but the whole shall be fulfilled to all and upon all professing Christians as well as all others for God is no respecter of persons

Christ came not to destroy the law or the prophets but fulfilled them by fulfilling all righteousness He kept his heavenly Father's commandments and did always those things that were pleasing in his sight and taught all to do the same whoever intended to enter his heavenly kingdom where nothing can enter that defileth or worketh abomination or maketh a lie

Take heed therefore ye professors of the pure and undefiled religion of Jesus who live in the unclean works of the flesh fulfilling the desires and lusts of the flesh and of the mind forsake your ways of pollution and unclean works of darkness and take up the cross of Christ and live his life or the heavenly mansions ye shall never enter his kingdom of peace ye shall never see

One Church of Christ The Flesh excluded

In the first appearing of Christ one pure Church was founded its members "were all filled with the Holy Ghost" which left no room for a contrary spirit But in the spread of the gospel those who believed were formed into different classes which left room for the unclean spirit to possess one party and to increase it until it got the ascendency and became the Catholic Church upon another foundation altogether Among that class of believers who bore the least cross An tichrist founded his kingdom leaving the first faithful followers of the Lamb to enjoy the salvation that they had gained without a true successor remaining on the face of the earth

For where are the people on earth who have preserved the apostolic power and unity of faith and spirit It will be found among all people who have pretended to constitute the church of Christ and yet live in the flesh that whatever revivals of religion might be among them they never could support their power but would unavoidably degenerate and amalgamate with the rest of the world Witness the Friend Quakers Methodists New-light Presbyterians and other modern sects who though in their rise were endowed with great and extraordinary gifts and operations of the power of God have uniformly back-slidden into conformity to the world a few distinguishing formalities excepted

We might here observe that these revivals though they are the work of God to break down the false systems of Antichrist and prepare souls for receiving the gospel yet they are not the real saving work of Christ in building up his kingdom otherwise they would continue Besides "The kingdom of God cometh not with observation neithen shall they say Lo here or lo there for behold the kingdom of God is within you" (Luke xvii. 21) even the Spirit of Christ invisible to mortal eye attracting honest souls and gathering them into one body each having a measure of the same spirit so that where the Church or kingdom of Christ is there is no occasion to run to and fro in search of it for they who are in the church have the kingdom in them and know where and what it is even "righteousness peace and joy in the Holy Ghost"

Revivals of religion generally come with observation and great outward show and the cry is lo here and lo there and in a little while it is all over For none ever did or ever will keep alive in the work of God short of taking up a full cross against the flesh and faithfully bearing it These can come together and possess the kingdom or in other words constitute the very body of Christ and where the body is there will the eagles be gathered together where righteousness is thither those souls will come who hunger and thirst after it

The necessity of a full cross against every work of the flesh in order to constituting and supporting the Church of Christ is so evident from what hath been stated that little more need be said to prove that point yet it may not be improper to add a few particulars to show the pointed contrast between the old and the new creations

The old creation was made male and female but in Christ "It is not male and female" In the old it was for a man to cleave to his wife but in the new it is to forsake her and be as though he had none In the old the woman was bound by the law to her husband but in the new that being dead by which he was held as a husband she is free from the law of her husband and is no adulteress in being married to Christ Therefore all the obligation that can exist between the parties when they come into the gospel is to love each other with the same love with which Christ loved the Church and that was that he might purify and save her And if any feel scrupulous that it would be wrong to cease from the works of the flesh because they were lawfully married let them consider that being united to Christ they are no longer under the law Their scruples therefore may cease

For a man to put away his companion even if an unbeliever is forbidden by the gospel but whatever duties may exist between the parties under the influence of human laws yet no human law can bind a man to live after the flesh with a woman contrary to his faith Even the law of Moses did not compel men so to live it only licensed them and human laws which are predicated upon it can do no more

We have attended principally to the evidence which is furnished from the first dispensation of the gospel for the dissolution of the bands and ties of the old corrupt nature but before we close it will be proper to adduce corresponding evidence on this point from the gospel of his second appearing

All that profess Christianity will admit that Christ Jesus was dead to the flesh and all its affections and lusts so that no law either of God or man could bind him to do any of the works thereof None we presume will dispute the justice and propriety of his total releasement from the law and all its ordinances relating to a married life and his perfect liberty to form connections of a more sublime and heavenly nature Neither is it foreign from their Catholic faith that the holy apostle of the Lamb should have followed him in this respect or any of the male sex But the great stick in the minds of professors generally is in relation to the female character As it must be undeniably granted that if her husband be dead she is equally free from the law of her husband the question to be decided is whether such a death hath ever taken place in favor of the female sex being released from the laws and ordinances of a carnal nature and the decision of this point must necessarily depend on a testimony relating to the fact and with this testimony the second appearing of Christ is announced predicating the fact in an individual and further as the common privilege of the female kind

But in relation to the individual namely Ann Lee who is represented as the first born female out of the nature and works of the flesh it is very plausibly objected that she must be an adulteress if she formed a spiritual compact with Christ while her first husband was alive That she was bound by the law to her husband as long as he lived But this objection which is founded in a total ignorance of both law and gospel is easily obviated if we advert for a moment to the principle upon which the marriage relation was originally formed Was not the woman taken out of the man Was she not bone of his bone and flesh of his flesh and when rejoined in the marriage relation were they not one flesh and was it not in that one flesh that they were constituted husband and wife and if that one flesh was dead in the woman did it not literally amount to the death of the husband These things are so self-evident that it must be the lowest grade of rational beings that would insist on the death of the *man* as necessarily implied in the death of the *husband* What woman ever joined herself to a man in the marriage relation but from the impulse of that one flesh which equally existed in the man or what man ever joined himself to a woman but for the enjoyment of the same that he had in himself therefore her husband is logically her flesh or her part of that one nature therefore if her flesh be dead her husband is dead and she is no longer bound by the law of her husband and shall not be called an adulteress though she be married to another and this is the ground on which our ever blessed Mother in the gospel claimed her freedom from the laws and institutions of a carnal nature and her liberty of union with Christ in a spiritual and eternal relation And upon the same principle the doctrine of the cross is so extensively raised up again in this last day The Mosaic law made provision for the female to be finanly released from her husband in case of death and not only so but even in case of sickness all intercourse must necessareally be suspended and upon this just and reasonable principle the woman who is sick of the flesh may claim releasement from any of its works during her sickness and if her sickness terminate in death it is a final releasement

Now if the flesh was not only liable to sickness but was condemned by the Son of God to be crucified and put to death as a criminal what greater freedom could woman possibly desire in order to gain her interest in Christ according to the gospel All that ever was wanting to complete the order of regeneration was to find the one that would volunteer in the cause of a regular execution of the just sentence passed by the Son of God upon that beastly nature There were always miseries enough attending it to render the sufferer sick of it and desirous of temporary releasment but it remained for this latter day to find the one who under the piercing light of heaven should discover the mysterious avenue through which the poison of the old serpent was first conveyed into the nature of man and through a correspondence with the first-born Son of God should condemn renounce and crucify it as he did This honor we ascribe to our good Mother Ann and are not ashamed to own her as a foundation pillar in God's spiritual building in this latter day Yea if there be any thing in the present dispensation whereof to glory beyond any past it is that Jesus hath found an helper one who was born of a woman as he was partook of all the infirmities and properties of flesh and blood that he did and that to a degree which included all that pertained to her sex and who by the influence of the same mind or Spirit that was in him took up the same cross crucified the same that he did and arose by the same power of God into newness of life and communion with heaven

Thus the matter hath been proved out in its full extent so that the death of the old nature and the resurrection of the new are confirmed with a double seal and the same that was gained in the foundation pillars of God's spiritual house the Church being also manifest in every part of the rising building even a death to the very nature of sin what excuse can be left for any enlightened soul to continue any longer therein No difficulty can be named that is insurmountable no band or cord that ever entangled the captive soul but what hath been broken and is breaking in the present work of God therefore no excuse for any soul to say I find another law in my members leading me into captivity to sin The strong man armed yet keepeth the palace or the old man is too mighty for me or to say It is not I but the old man that hath done all these abominations If he hath done them wilt thou harbour the villain Bring out the guilty culprit expose him in the light show his deeds and let it be made manifest according to the judgment of the saints (who were to judge the world) whether it is fitting that such a fellow should live "He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy" Prov. XXVIII. 13.

Richard McNemar

Liberty "Brethren ye have been called unto liberty only use not liberty for an occasion to the flesh but by love serve one another" Paul

"It is a great mistake for any to suppose that they are contending for sacred liberty when in reality they are striving for their own wills This some have done even to the striving against the gift of God in their Elders

Instance the reply of Zimri to Moses when he warned them against the intrigues of the Midianite women Moses very meekly observed "that it was fit that they should think that to be true fortitude which offers not violence to their laws but that which resists their lusts"

"But Zimri arose up after him and said "Yes indeed Moses thou art at liberty to make use of such laws as thou art so fond of and hast by accustoming thy self to them made them firm Otherwise if things had not been thus thou hadst often been punished before now and hadst known that the Hebrews are not easily put upon But thou shalt not have me one of thy followers in thy tyranical commands for thou dost nothing else hitherto but under pretence of laws and of God wickedly impose upon us slavery and gain dominion to thyself while thou deprivest us of the sweetness of life which consists in acting according to our own wills and is the right of free men and of those that have no lord over them Nay indeed this man is harder upon the Hebrews than were the Egyptians themselves as pretending to punish according to his laws every one's acting what is most agreeable to himself But thou thyself better deservest to suffer punishment who presumest to abolish what every one acknowledges to be good for him and aimest to make thy single opinion to have more force than that of all the rest and what I now do and think to be right I shall not hereafter deny to be according to my own sentiment I have married as thou sayest rightly a strange woman and thou hearest what I do from myself as from one that is free for truly I did not intend to conceal myself I also own that I sacrifice to those gods to whom you do not think it fit to sacrifice and I think it right to come at truth by enquiring of many people and not like one that lives under tyranny to suffer the whole hope of my life to depend on one man Nor shall any one find cause to rejoice who declares himself to have more authority over my actions than myself”

Josephus

From this ancient record we plainly see that the language of a reprobate spirit is the same in all ages of the world Opposition to government under the plausible plea of liberty in search after truth which (devil like) they can never find The following just remarks are found in the well known Circular* of 1829

It is the duty of Believers to respect liberty of conscience in all The law of Christ can never bind the conscience of any soul but if any Believer under a plea of conscience be inclined to swerve from that path of gospel order and rectitude which was pointed out by the Son of God and clearly opened by Mother Ann and now clearly marked out by the unerring principles of her gospel he ought first to examine himself honestly and see from whence this conscientious difference of faith and feel ing arises whether it really came thro. faithful obedience to the genuine principles of the gospel and in consequence of honestly taking up a full cross against all sin and every kind of evil

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* This Circular was published by Richard McNemar concerning a law suit at Pleasant Hill Kentucky in which he was called upon to take the principle management

When this examination is truly and sincerely made and the professed Believer still pleads a conscientious difference of faith and really he can be justified before God in violating those important principles which we feel bound to keep uncorrupted and unmarred it then becomes his duty to withdraw peaceably from the society and gather his union with a more righteous and godly people if he can find them and he will thereby manifest to the world the purity of his motives and the honesty and sincerity of his religion

To us it is certain that in Christ there is but one Lord one faith and one baptism one body and one bread therefore if Christ has appeared the second time to gather all souls into one there can be but one faith one body and one union consequently difference of faith and sentiments must separate souls from the union of that one body"

Richard McNemar

The Athanasian Creed

Whosoever will be saved before all things it is necessary that he hold the catholic faith which except every one do keep whole and undefiled without doubt he shall perish everlastingly. And the catholic faith is this that we worship one God in trinity and trinity in unity neither compounding the persons nor dividing the substance for there is one person of the Father another of the Son and another of the Holy Ghost but the godhead of the Father of the Son of the Holy ghost is all one the glory equal the majesty coeternal Such as the Father is such is the Son and such is the Holy ghost The Father uncreate the Son uncreate and the Holy Ghost uncreate The Father incomprehensible the Son incomprehensible and the Holy ghost incomprehensible The Father eternal the Son Eternal and the Holy ghost eternal and yet there are not three eternals but one eternal

As also there are not three incomprehensibles nor three uncreates but one uncreate and one incomprehensible So likewise the Father is almighty the Son is almighty and the Holy ghost is almighty and yet there are not three almighties but one almighty So the

Father is God the Son is God and the Holy Ghost is God and yet there are not three Gods but one God So likewise the Father is the Lord the Son Lord and the Holy Ghost Lord and yet there are not three Lords but one Lord For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord so we are forbidden by the Catholic religion to say there be three Gods or three Lords

The Father is made of none neither created nor born The Son is of the Father alone not made nor created but born the Holy Ghost is of the Father and of the Son neither made nor created nor born but proceeding So there is one Father not three Fathers one son not three sons One Holy Ghost not three Holy Ghosts and in this trinity none is before or after the other none is greater or less than another but the whole three persons are coeternal and coequal So that in all things as is aforesaid the unity in trinity and trinity in unity is to be worshipped He therefore that will be saved must thus think of the trinity

Furthermore it is necessary to everlasting salvation that he also believe rightly incarnation of our Lord

Jesus Christ for the right faith is that we believe and confess that our Lord Jesus Christ the Son of God is God and man God of the substance of the Father begotten before the worlds and man of the substance his mother born in the world perfect God and perfect man of a reasonable soul and human body subsisting equal to the Father as touching his godhead and inferior to the Father as touching his manhood Who although he be God and man yet they are not two but one Christ one not by conversion of the Godhead or Divine essence into flesh but by taking of the manhood into God one altogether not by confusion of substance but by unity of person for as the reasonable soul and flesh is one man so God and man is one Christ Who suffered for our salvation descended into hell rose again the third day from the dead He ascended into heaven and sitteth on the right hand of the Father God Almighty from whence he shall come to judge the quick and the dead at whose coming all men shall rise again with their bodies and shall give account of their own works and they that have done good shall go into life everlasting and they that have done evil into everlasting fire"

The origin of this trinitarian doctrine is dated in the year 317, "a doctrine (says Mosheim) which in the three preceding centuries had happily escaped the vain curiosity of human researches. Nothing was dictated to the faith of Christians in this matter" It was and is enough to know that "God is love and he that loveth dwelleth in God and God in him

Divine Humanity of Jesus Christ

"How did Christ the Son of God become man Christ the Son of God became man taking to himself a true body and a reasonable soul being conceived by the Holy Ghost in the womb of the Virgin Mary and born of her without sin" Catechi.

According to the antichristian plan
The Son of God became a mortal man
Assum'd our nature which is said to be
Corrupt and filthy in the last degree
But does it not appear a little strange
Why he should undergo so sad a change

But stranger still the learned doctors tell
How God himself Descended into hell

As incarnation is the starting theme
On which the learned doctors found their scheme
Permit us in simplicity to trace
How this grand metamorphosis took place
Three persons first appear upon the stage
And by agreement mutually engage
That one of them mans nature shall assume
And be located in a virgins womb

Some say he enterd of his own accord
Assum'd that soul and body call'd the Lord
Other divines with confidence believe
The holy Ghost that body did conceive
Others again with still a clearer view
Maintain the mutual agency of two
But to be orthodox (however odd)
Mary must be the mother of their God

Instead of incarnating heavens King
The gospel teaches quite a diff;rent thing
To excarnate the soul was its design
And make the change from human to divine
The world the flesh and devil to forsake
And of the divine nature to partake
In heav;nly mindedness to persevere
Still rising upward to a higher sphere

Not in the flesh but in the soul of man
This resurrection pow'r of God began
The hidden myst'ry then was Christ within
The Holy Spirit purging out all sin
The first who then receiv'd the Holy Ghost
Was but an Elder brother at the most
But when that living dispensation ceas'd
Lo what a scheme was formed by the beast"

Richard McNem

To illustrate this much disputed doctrine of the incarnation and to fill out the present sheet we subjoin a few sketches from reputed writers embracing both sides of the question

"Who shall declare his generation for he was cut off out of the (Heb.) arets hiim"

"Though we have known Christ after the flesh yet now henceforth know we him no more"

Next after the trinity (says Swedenburg) "Follows what relates to the assumption of the humanity by the Lord in the world which is called the incarnation which doctrine is true in all and every part if so be that we distinguish aright between the humanity from the mother and the humanity from the Father For the Lord assumed in the world a humanity conceived of Jehovah who is the Lord from eternity which humanity was born of the virgin Mary hence he had both a divinity and humanity a divinity from the godhead that was from eternity and a humanity from the virgin Mary born in time but he put off the latter himself and put on or assumed a divine humanity This humanity is what is called the divine humanity"

The doctrine as stated by this writer (who is among the last who has laid claim to inspiration) although in the main professedly orthodox has some peculiarities which he says "are now for the first time made publicly known as a first and principle truth on which the new church was to be founded" This new revelation is exhibited in his ideas of a two-fold humanity which he either could not or dare not explain with clearness

These two distinct humanities could import nothing intelligible but human nature in the two sexes which has been respectively assumed in Christs first and second appearing the first from the Father and the second from the Mother

But to say no more of this mystical link we would remark that in point of theory the fact never was nor could be clearly explained

Among them that are born of women there has not risen a more luminous writer than John surnamed Dunlavy notwithstanding he that is begotten of God has a better understanding of the matter than he presents in his letters which were adapted to the moonlight condition of B. W. Stone and his followers He writes thus

"With respect to the new creation of which Christ Jesus is the beginning it is written The Holy Ghost shall come upon thee (to enable thee to conceive) and the power of the Highest shall overshadow thee (by which power thou shalt conceive (therefore also that holy One when born shall be called the Son of God as being begotten of the Father and conceived by the Holy Spirit As is evident afterwards Matt 1. 20) That which is conceived in (not by) her is of the Holy Ghost by whom it was conceived and deposited with Mary to be endowed with a body of the same flesh and blood with those who were to be saved.

""There were evidently two co-operating in the generation of Jesus the Son of God without considering Mary as having any part in it as she evidently had not the whole matter being entirely beyond the sphere and power of natural generation although the natural body which he inhabited was formed of her substance in the ordinary line of physical production""

"On this subject I shall be as concise as I can to comport with plainness as it is mainly known by the revelation in the present dispensation and because there is already such a clear and explicit publication made" (See Testimony page 508)

If this clear and explicit publication refers to the Testimony concerning the conception birth and regeneration of Mother Ann and the second appearing of Christ in her the point is at once settled in regard to the manner of his first advent for reasoning a posteriori (as logicians term it) the first must agree with the second and not the second with the first unless the first be decidedly ascertained and established beyond all dispute But on the other hand if any should suppose that said publication was intended to settle disputed opinions about the man Jesus they are much mistaken Perhaps no subject ever occasioned more disputes among Christians than this article of the orthodox creed disputes which no human authority could ever settle as appears from the following sketches of church history

It would be too tedious even to enumerate the authorities who have debated this subject and much more so to count the millions of innocent beings whose blood they have mingled with that of their Elder Brother we shall only present a brief sketch of the last important debate in the mother church and its curious decision by the authority of the Roman pontiff and his cabinet

“The other controversies that disturbed the tranquility of the church of Rome were but light blasts when compared with this violent hurricane The old debate between the Franciscans and Dominicans concerning the *Immaculate conception of the Virgin Mary* which was maintained by the former and denied by the latter.

gave much trouble and perplexity to the Roman Pontiff and more especially to Paul V Gregory XV and Alexander VII. The kingdom of Spain was thrown into such combustion and so miserably divided into factions by this controversy about the beginning of this century that solemn embassies were sent to Rome both by Philip III and his successor with a view to engage the Roman pontiff to determine the question or at any rate to put an end to the contest by a public bull But notwithstanding the weighty solicitations of these monarchs the oracle of Rome pronounced nothing but ambiguous words and its high priests prudently avoided coming to a plain and positive decision of the matter in question So that after the most earnest entreaties and importunities all that could be obtained from the pontiff by the court of Spain was a declaration intimating that the opinion of the Franciscans had a high degree of probability on its side and forbidding the Dominicans to oppose it in a public manner but this declaration was accompanied with another by which the Franciscans were prohibited from treating as erroneous the doctrine of the Dominicans

"This doctrine of theirs (says Maclaine) has never been condemned by any pope" and why should we condemn it The opposite doctrine stands on mere probabilities it is pronounced _intricate and unimportant_ why then should we undertake to support it

The division line was first drawn between the Jewish and Gentile converts the Jew tracing the genealogy of Christ from Abraham who was the high _Father_ of them all The Gentile on the other hand commencing with deity ship ranks his founder among the gods from the very moment of his conception in his mother's womb

These different opinions (both of which our gospel has emphatically set aside) have defied all human wisdom to harmonize and popes and emperors have tried in vain to quench the fire of discord that has raged in every part of the Christian world ever since the dispute arose between Arius and Alexander

The Nazarenes (who claim the originality of gospel faith) "made use of a gospel or history of Christ different from that which is received among us" (Mosheim) This gospel which was call ed indiscriminately the gospel of the Nazarenes or Hebrews is certainly the same with the gospel of the Ebionites" who although they believed the celestial mission of Christ and his participation of a divine nature yet they regarded him as a man born of Joseph and Mary according to the ordinary course of nature"

Finally * ++ "In accommodation to the blind prejudices of the Jewish nation the apostles showed that Xt. came of Joseph and Mary according to the flesh but at the same time they prove that he did not come after the flesh at all"

""The Evangelists speak of Josep and Mary his supposed parents From all which it may be plain and evident that Mary was no more the real mother of the Son of God than Joseph was his father" Of course Joseph was as really his father as Mary was his mother In short that Jesus after receiving the Spirit and power of God' commenced the work of the new creation renounced all relation to Adam the first and being born of God was then and there the beginning of that spiritual order which in like manner is now going forward by an influence entirely beyond the sphere and power of natural generation all animal bodies being formed in the line of physical production"

As that is not first which is spiritual but that which is natural would it not be most agreeable to scripture and sound reason to suppose that Jesus actually being (as was supposed) the son of Joseph was then begotten again by the power of the Highest and the Divine nature conceived in him by the Holy Spirit which abode upon him and so became the Son of God by regeneration (See Testimony page 529, ad fin)

Richard McNemar

Introduction

"Is there any thing whereof it may be said, See it is new It hath been of old time &c" Eccl. 1.10.

It is a fact that the ages have been so adjusted that whatever appeared new in any age always had its antetype Gentiles as well as Jews had their virtues and vices their wise men and prophets and it is surprising to see the harmony between these two witnesses on the most important points of distinction between good and evil which proves that all souls are of one original and must in the event have to acknowledge one God one saviour and one only sure and certain way of salvation

Whatever may be the pretensions of the Jews to the only light of God It is a question whether there may not be found among the relics of Gentile antiquities as clear traits of divine inspiration as we find in half the Jewish volume called the Bible

The following Extracts are taken from authors some of them but little known to common readers and too unpopular to claim publicity The works of Cicero are well known among the learned but it must be observed that his treatise on Old age and that on Freindship are chiefly collected from others the last mentioned being ascribed to Laelius who was justly styled "a sober modest wise man"

Some little precious pearls In meanly shells do lie
Their little native worth the purest gold outvie
So in these little scraps the little soul can view
Some little crystal drops clear as the morning dew"

Richard McNemar

We see on this little page of Richards little Introduction "Extracts" but we now think to copy only the following ascribed to Cicero

An Extract

From Cicero de Senectute (ie on old age)

When the Gentiles who have not the law do by nature the things contained in the law these not having the law are a law unto themselves" Rom. 2 14

Frailty in age may be in many ways
The curse of vice practis'd in younger days
Because intemp'rance lust and idle ease
Bestow on age a body of disease

Seehere my friends the oration of Archites of Tarent "There is (says he) no pestilence more fatal to the human family than carnal lust that ever burning thirst that goads its victims into foul and filthy practices to plunge and wallow

There is no wickedness no flagrant crime to which the lustful may not be impelled whoring adultery and every alluring vice is hunted up by lust and fed by luxury

No greater blessing was on human kind
By God bestowed than the immortal mind
And to this holy gift no greater foe
On earth in hell than beastly lust I know
When lust has once begun to take the lead
In vain may temperance and reason plead
Wisdom and virtue cease to bear the sway
The itch for pleasure pleads more loud than they
And every trace of manly fortitude
The carnal +++ has weaken'd and subdu'd

And hence no plague with all its horrors can
More fatal be than carnal lust to man
If you would know how far this hellish fire
Spurs the voluptuous fool through bog and mire
Behold him in his scenes of foul disgrace
Reason extinct and madness in its place
No sober thought can touch his swimming brain
The sottish lecher knows of no refrain
Of all the ills that mortal man have curs'd
This lust infernal lust I hold the worst
The more bent on this shameful low pursuit
The less remains of man the more of brute"

But why all this (you say) That you may see
If lust by wisdom cannot ruled be
Nor check'd by reason how much thanks we owe
To age that weakens the malignant foe
For lust takes no advice at reason spurns
Blindfolds the mental eye and hotter burns
As light increases and its rays appear
To show the beast and check his foul career
So much of lust I say that lawless flame
That you may see old age deserves no blame
But praise because in with'ring flesh and blood
The itching pulse is easier with stood

Sophocles quite aged by some one was asked
If he did to Venus sacrifice no more I
worship now said he a better God To that

rude and furious domineering host of car
nal passions I have bid adieu Satisfied of
that beastly food The want of it becomes my
greatest good
As there can be no loss without desire
So when these cravings of the flesh expire
My not desiring is to me more sweet
Than once the filthy cup of foul deceit
And still the more that beastly food I hate
The nearer I approach the heav'ly state

Cyrus the first when dying spoke and said
Though I shall soon be numberd with the dead
Yet when this feeble frame no more you see
Think not my children that I've ceas'd to be
Else honors to the good and to the great
Could not reward them in a future state
For by that spirit which can never die
They wrought those deeds that crown their memory
Indeed I never thought myself to live
While in this body nor can I perceive
In parting with this mortal body why
My proper self should cease to be or die
Nor after having dropt this weakly frame
I still should share the weakness of the same
But freed from ev'ry mixture of its clay
The heav'nly mind soars joyfully away
If wise and good in perfect purity
From mortal dust to immortality
The dissolution of this frame begun
We see the parts returning ev'ry one
To elements from which they rose before
And leave that fabric which is now no more
Nothing resembles death so much as sleep
And there the human mind appears how deep

For its divinity no space can hold
And dark futurity it can unfold
There you may see that from its shackels freed
The mind assumes its proper sphere indeed
So that the honors to my mem'ry due
You may award when I am gone from you
Those words great Cyrus spake and died in peac
Now let us turn to Cato if you please
Who never taught that man should cease to be
When he was stript of his mortality
"What are the wise and fool the good and bad
Distinct in life and all alike when dead
If justice is ought not the good to gain
A treasure which the bad cannot obtain
Indeed a heavy task I do perceive
'Twould be to quit that faith and disbelieve
You might as well attempt to overthrow
Mount Pelion with levers made of straw
Could I recall the years now past and gone
And run again the race that I have run
I should refuse What are the joys of life
But sorrow anguish labor care and strife
And ought there not to be for our release
A time or rather state of rest and peace
It is this hope my dear beloved why
I bear my age so easy yea with joy
But if I err believing as I do
That after death my life I will renew
I err on purpose and let no one by
To rob me of this soul-enliv'ning joy
And if I err believing that my youth
Will be restor'd my mind resume its growth
The doctors and phylosophers may sneer
This error too no one shall from me tear
Thus much on age my friends I have to say

And that you may attain that age I pray
Which crowns the labors of the wise and good
With glory and with honor I conclude

Cicero on Friendship

Friendship is nothing but to be combin'd
In unanimity with feelings kind
Than which no greater good can God bestow
Or mortal man possess while here below
That ring of union blessed and divine
In which encircled kindred souls combine
Indeed I do not know a greater bliss
(Wisdom except) on man bestow'd than this
Some wealth or sordid riches may prefer
While meat and drink engross another's care
Here pride and vanity with lofty views
There murder'd angel-spirits rot in stews
These soaring high to reach ambition's tow'r
Those lick the dust of arbitrary pow'r
The pleasures of the brute some may desire
Others be charm'd with costly rich attire
While they who rather more of prudence share
Prefer a life of ease and free from care
But he that puts in virtue all his trust
And strives for what is pure and true and just
That is the man that makes the noblest choice
As far as virtue nobler is than vice
Yet can these holy virtues but within
The sphere of friendship prosper or begin
That is the offspring of the mother grace
Expressing every feature of her face
Nor can there be a truth more plain and clear
Than that in virtue friendship must appear
For virtue must possess the highest seat

Before in union soul to soul can meet
'Tis not to letter learning we impute
The happy produce of immortal fruit
The good man by the works he does we judge
As by his bombast speech the learned drudge
The first we do admire but exclude
The barren from the number of the good
How often with such noble souls arise
The friendly calls for friendship's exercise
Is there in life aught of vitality
In which true friends can ever disagree
How sweet to have a friend so near and dear
With whom you can as with yourself confer
What joy can flow from thy prosperity
If there's no friend that can rejoice with thee
And in adversity what pain of heart
If there's no trusty friend to bear a part
Friendship alone contains the noble art
To soothe the wounded soul and ease the smart
Not to the friendship of the multitude
But to that sacred tie I do allude
Which closely does unite the virtuous few
That never alters always firm and true
Makes prosp'rous days more sunny and more bright
Afflictions easy and all burdens light
And since so many things supremely good
The covenant of friendship does include
It should be plac'd above all other things
For which ambition strives or fortune brings
For in adversity the most severe
Its radiant light the sinking soul will cheer
The gloom of anguish then deserts the face
And calm tranquility resumes its place
He that has got a friend so near and dear
It will to him a second self appear

The poor grow rich the feeble strong nay more
The dead itself it will to life restore
These are the fruits friendship will always bear
To those who live and act within its sphere
But take away that soul uniting chain
What comfort would on this dull earth remain
What infinite confusion would abound
Until old Chaos repossess the ground
How strong the cords of union then must be
That hold creation in such harmony
This matchless pow'r this source of ev'ry good
Is only by the virtuous understood
That loving tie bears but from love its name
And from eternal love its birth does claim
That is the link uniting soul to soul
And makes of many one united whole
From motives of self-interest some cohere
And form some friendship in a lower sphere
But let self-int'rest take the other side
How soon such creatures quarrel and divide
But friendship that is true and genuine
Proceeds from motives holy and divine
Has nothing hypocritical or feignd
But from spontaneous feelings is maintain'd
From generous acts the friendly heart would spurn
The thought of bartering for a return
It loves, not speculates on the expense
Nor counts the profits of benevolence
The same in animals we often see
Who love their proper consanguinity
And are again belov'd by those how clear
Their love disinterested does appear
And more in man if love it is indeed
We feel and know from whence it does proceed
But when divine affections jointly meet

Here the enjoyment is supremely sweet
When virtues beauty captivates the sight
Then kindred souls spontaneously unite
Their object one gives oneness to the mind
And forms of human souls one distinct kind
Congenial feelings into union draw
And govern each by one internal law
We are compell'd the virtuous man to praise
Though in the flesh we never saw his face
This makes converging many distant rays
And from one focus rise the brilliant blaze
Friendship thats founded on or does proceed
From hopes of favor in a time of need
Is sordid selfishness and will but last
Until the favors gain'd or danger past
But friendship seated on its proper base
No change of circumstances can deface
Each in his turn the other's good to prize
Each count his friend more worthy good and wise
Freely bestowing with a lib'ral hand
Thus will the covenant of friendship stand
But those who have no higher good in view
Than copulating animals pursue
Combine for pleasure and for that alone
The tickle past the friendship too is gone
No wonder for no higher good they know
Nor feel the soul-uniting heav'nly glow
They cannot rise above their lower sphere
But glut their beastly inclinations there
Know nothing of the holy and divine
Their shame their god their pleasures those of swine
Away with these and let us turn our view
To the bright circle of the virtuous few
The subjects of pure love whose brilliant fires
Show forth in acts the spirit that inspires

These from themselves all selfishness remove
And live and breathe but in their works of love
And feel their highest bliss and joy complete
Within that loving sphere the friend to meet.
Alike in moral worth one course they tend
Alike directed to one only end
They strive indeed but not for gain but who
Shall be the most deserving I or you
And hence proceeds that happy blissful sense
In which the joys of heaven do commence
That strife unites them more and more in one
And there the good tree by its fruit is known
But that low bond which interest can frame
If called friendship only has the name
Immutable as God whom we adore
True friendship will endure forevermore
This is the sacred source of its egress
But now perhaps you wish for a recess

Fannius Nay Laelius I wish you to proceed
So does my friend Sc. Yea that I do indeed
Laelius continues —
Nothing my friends appears to me so rare
As friendship which no event can impair
For that in which two minds cannot agree
Will break the band however strong it be
Two boys for instance form the loving band
And move harmoniously hand in hand
They persevere till manhood — then a wife
Comes in and forms the disuniting strife
Others go further in that holy cause
Till strife for eminence asunder draws
And clashing objects coming into view
Their fierce ambition cuts the band in two

How quickly will the warmest friendship cool
When love of money once begins to rule
And oftentimes the best of friends we see
In points of honor clash and disagree
And bitter animosities arise
When friendship falls to pride a sacrifice
How many quarrels do originate
When friends from friends unjust things postulate
To sacrifice their chastity or aid
In ridding up the quarrels they have made
And if refus'd however just and right
The other's wrath of course they will excite
Yet those who thus profane that sacred name
And wicked things with fair pretences claim
Not only solve the dear familiar plight
But lay foundations for eternal spite
So many foes are threat'ning friendship's life
So many causes of discord and strife
The wisest and the best can scarce evade
The snares that are for its destruction laid
And here my friends let us reflect and show
How far our love and friendship ought to go
At the foundation let us now begin
For friendship's sake we must commit no sin
But virtuous love makes friends and that alone
True friendship ceases when that love is gone
For only those divinely good and wise
Can all things else for friendship sacrifice
We look not at the past but present tense
To those whose constant friendship we can sense
From these we choose the wisest and the best
A little number and exclude the rest
With such the bands of friendship will be strong
No one uniting with another's wrong
Thus sacred friendship guards the virtuous few

That wicked things they dare not ask nor do
And hence that law in friendship must be plain
To censure none who from all sin abstain
A bad excuse to sin for friendship's sake
Which makes the hall of public order shake
Indeed our situation does demand
The serious caution of the virtuous band
Beset on ev'ry hand by subtle foes
Our liberty is drawing to a close
Already from the path we have declin'd
In which our virtuous Fathers were combin'd
And if this path of friendship we regain
Their virtuous principles we must maintain
The vicious multitude not try to please
But sacrifice our pleasure and our ease
Blot out the sun from yonder firmament
Earth moon and stars be you asunder rent
But let us keep unmar'd that greatest good
Which God from heav'n on mortals has bestow'd
And let no labor suff'ring toil or pain
Be thought too great this only good to gain
How base it is for love of ease to shun
A sacred duty or to leave undone
(Through cowardice) a task on which depends
The peace and comfort of our choicest friends
Would you shun trouble flee from virtue then
For surely trouble finds all virtuous men
Without its opposite there is no good
You can't be victor till the foe's subdu'd
Labor for love you will with hatred meet
For life and pow'r dull sloth will clog your feet
If temperance and purity you've chose
Be certain lust will violently oppose
Endeavor to act justly and behold
Injustice soon her banner will unfold

Be strong and all the weak ones will unite
And bark at you with dogish wrath and spite
Be continent the lewd and lech'rous crew
Will raise their sland'rous voice and trouble you
That man whose soul the love of virtue warms
Will always be beset by vicious swarms
And why Because a good man meets with pain
Must he forsooth from virtuous acts refrain
But let the man from trouble be releas'd
Wherein he is superior to the beast
Or if his sensibility be gone
He is but little diff'rent from a stone
Can it be otherwise the well-form'd mind
If virtue prosper is to joy inclind
And surely such will be dispos'd to wail
When vice and immortality prevail
Nor will that feigned friendship stand the test
That only flows while honor'd and caress'd
For calm and cordial friendship's living glow
From soul to soul incessantly will flow
Expand in happy hours and draw more close
When fortune frowns or deals the bitter dose
The ills which some in friendship seem to fear
Ought not to make the sacred bond less dear
For virtue's loveliness no less we prize
Though vicious men the virtuous do despise
And thus the bond of friendship will increase
From shining virtues that will never cease
And like to like pure spirits will apply
And these combining form the holy tie
By which the fire of love will ever glow
And heav'nly streams of sweet sensations flow

But what can be more silly or more vain
Than loving things that cannot love again
Things lifeless such as honor glory lust

Rich garments splended houses shining dust
Why not love souls who in return can give
Increased love for love which they receive
For nothing is more sweet than to restore
The gifts of love which we receiv'd before
And if we add as we in justice ought
That evry thing by its own like is sought
It must be plain that friendship can not be
The blessed fruit of similarity
It is a fact good can but cling to good
With homogeneous properties endu'd
That central spirit which unites the whole
Enraptures and draws closer soul to soul
And for that reason you may clearly see
That loving spirits cannot but agree
And their benevolence from friend to friend
Is not restricted but it will extend
Beneficent to all the human race
From him who fills immensity of space
It is not selfish haughty or unkind
But always to do loving acts inclin'd
That boundless love does not select a few
Poor prosolytes as some sectarians do
Nay in that all-uniting loving soul
Pure spirits meet and learn to love the whole
But those who do unite for profits sake
From friendship's name its brightest glory take
Because the principle we do maintain
Within its self the blessing does contain
'Tis founded deep in natures purest laws
And is of all beneficence the cause
And where in exercise we may expect
The poor and needy find its true effect
Receive the benefit not as a bribe
But from the gift its principle imbibe

Where in the name of heaven is the one
That does not love and is belov'd by none
Though blest with all that this world can give
Wher is the man that such a life would live
That life the tyrant lives whom all does hate
A life suspended on precarious fate
Where gloomy fear and dark suspician reign
There friendship seeks a resting place in vain
For who can love whom he must fear and dread
Or would not pour their curses on his head
But hypocrites alone time serving tools
May eulogize the tyrant while he rules
But let him once fall from his trembling throne
He finds himself forsaken and alone
The rich and grand true friends will rarely find
For fortune blinds and to itself is blind
An upstart oft with haughtiness will rule
Yet none does love the overbearing fool
Those too that rise above their former state
Will soon despise their friends of earlier date
And yet the silliest thing that men can do
Is to exchange the old friends for the new
How foolish to buy horses garments slaves
Or glittering toys that fickle fancy craves
And friendship the most precious jewel why
Do they neglect to labor for or buy
Those meaner things obey which never feel
One speck of gratitude for all their zeal
The gods of nature such devotions spurn
But heav'nly friendship makes a rich return
And if all other things we could obtain
For comfort we look unto them in vain
If friendship break there is no other good
That can afford the soul substantial food
But what are the conditions and the plan
On which the covenant of love will stand

Three different motives I have heard express'd
But I approve a fourth as much the best
As the true end we ought to have in view
If friendship be the object we pursue
There ought to be a free exchange of thoughts
And then agree to mend each other's faults
Mutual reproof or caution when there's need
Then with kind feelings mutually concede
Each other's judgment mutually to prize
Be always free to counsel and advise
When one the course of rectitude has miss'd
The friend must then be ready to resist
And from the snare the captive to reclaim
The other be as free to bear the blame
Thus far a friend may go but must forsake
When public good or honor is at stake
To join for flattery is base indeed
However private interest may plead
And where the postulations seem not right
A mild dissent we never ought to slight
The man who in all cases has been tried
Will firmly stand through every wind and tide
That man we justly place among the rare
The God-like men above the common sphere
Yet for that constant firmness we must place
In friendship truth and honesty as base
For never long will he a friend endure
Who is not honest to the very core
For honesty unvarnish'd free and plain
Must be the ground where friendship will remain
For no dependence can be plac'd in one
Who now is here and by and by is gone
He only that stands firmly in his post
True to himself and faithful to his trust
Averse to slander will not say nor hear
What wounds the heart or pains the friendly ear

That is the man on whom we may depend
In word—in deed in truth a real friend
That Good man whom we also call the Wise
These maxims always keeps before his eyes.
Not to dissemble without paint or art
To speak the inmost feelings of his heart
And rather openly declare his hate
Than to use flattery or dissimulate
And next to shun the slanderer yea more
Against suspicion always bar the door
And choose those words and manners that appear
Most salutary to the eye and ear
The best of friends will never long agree
Where friendships mood is not remiss and free
Divinity whose inward excellence
Reforms the mind and modifies the sense
Forms the attraction which does operate
To draw each kindred spirit to its mate
All animals of one peculiar kind
By an instinct their kindred species find
So virtuous souls instinctively adhere
By principles congenial and sincere
Indeed that union must be pure and true
That makes one loving spirit out of two
Yet many imprudently would intrude
Into the circle of the wise and good
And claim the friendship of the good and great
Whose goodness they do not reciprocate
But mutual goodness only can sustain
The lasting union of this golden chain
In equity and justice they may say
That the same principles they do obey
And what is honest just and true and fair
They with one consentaneous voice declare
Each for another can do nothing less
Than genuine love and fellowship express

'But he that can the character annoy
Does friendships brightest ornament destroy
Pernicious error that with brazen face
The sacred seat of friendship dares disgrace
And with licentious manners would disgust
The pious feelings of the wise and just
To strengthen virtue friendship took its rise
And not to form copartnership with vice
Virtue in one will make but little show
In union it will to perfection grow
Whatever blessing in the sacred sphere
Has been or is or ever will appear
Can but in friendship flow from soul to soul
When many kindred spirits form one whole
Here here alone what renders life complete
Tranquility and joy and comfort meet
United thus in one the wand'ring mind
And no where else a resting place can find
Now if you would enjoy that glorious prize
Let virtue be your constant exercise
For without virtue all your toil is vain
And neither love nor union you will gain
In disappointment those will surely end
Who without virtue think to have a friend
Be careful then to judge the friend you choose
And trust him not till you know well his views
For if you give your friendship unapprez'd
Your every negligence will be chastis'd
And many strokes will hit you here and there
Till friendship break and leave you in a snare
Now what can be more blamable more rude
Than to be careless in the choice of good
Then search for good and find it if you can
If you should fail to find a friendly man
Nay do ascend to heaven's blest abode
Survey the wondrous works of nature's god

Behold the planets in their orbits run
And hail the light from their parental sun
How gloomy would that glorious sight appear
If to communicate no friend was there
Nature itself abhors a lonely state
But always tends to union and to mate
And that's the soul-uniting tie that binds
And forms the purest joy of kindred minds
So loud in the creation and so plain
The voice of God and shall that voice be vain
Shall we not hear that love inspiring sound
Establish virtue as the only good
With this our long oration will conclude

Conclusion

'Virtue my friends makes friendship genuine
Virtue attracts and virtue does combine
Virtue joins every part harmoniously
And gives to union durability
Its cheering light appears with brilliant blaze
Draws souls together with its kindred rays
And all these rays united form one whole
That moves and acts together as one soul
Love does produce its offspring where it moves
And widens and extends the sphere of loves,
For what is loving else but to draw near
To that which is most lovely and most dear
Without deceit or taking into view
The benefits that might to self accrue
Those benefits indeed will flow from thence
Not as a *cause* but as a *consequence* { say
Thus much my friends on Friendship I would
And to conclude I you exhort and pray
Adhere to virtue for true friendship can
Only be such when form'd by virtuous men

Note The thought came to us here of turning the old papers out on the floor and searching amongst them for some examples of parent and child and which we have done as may be seen to place next to each other as showing how the child under the Shaker influence associations and raising would compare with the parent who had been accommodated with the ways and facilities of the outside world
See hymns and poems of part first for these comparisons

Note This spiritual manifestation of 1844 was not fraught in the sweet prophecies and heavenly songs and visions as that called Mother's work which commenced in 1837 and continued in a greater or less degree for several years but at this date 1844 its gifts lingered with only a few individuals

The spirit visitation of 1844 were mostly savages some of whom were Indian Chiefs and whose career was known in part by readers of history They often came hungry and asked for food as soon as they "found a skin" as they called it meaning having taken possession of some one in the body a child or a youth as we have before stated for these seemed to be their choice

For instance when and Indian chief or another "found a skin" their first request was generally something to eat and the table would be set for them and victuals placed before them And then might be seen small girls eating like persons nearly famished and at times with the tears of thankfulness rolling down their cheeks while they eat and eat till they consumed more than any brother in the family could eat. then rise and perhaps ask or motion for a smoke and when their smoke was over and a long thoughtful look to the floor they would ask to confess their sins that they might become Shakers in the Spiritual world and some of these little girls who were babies in their mother's arms when they came to Union Village would expose the dark catalogue of the lives of these savages and touching in places on what the hearer already knew of them from history.

When the mediums came back to themselves they were unconscious of all that had happened and not in the least affected from either the eating or the smoking or the remembrance of the evil things which they had related

One kind of savages that came pushed away from them all their victuals excepting meat and little children and dainty youth girls did eat two and three pounds apiece of meat at a meal either cooked or raw and know nothing about it afterwards

The hungry spirits to feed of this period were as numerous as the tramps of 1875 and 6 and like the tramps some were very grateful as exhibited in their tears and thanks while others would muss over what was placed before them and demand other things and besides using bad words These were known to be evil spirits and could be commanded to depart by the Elders of a the family when the mediums would fall and struggle ~~till the evil~~ spirit had escaped but would be all unharmed when lifted in the arms of the elders The evil spirits special contempt and spleen seemed to be at the elders and the orders of the gospel At times so many of this class of evil spirits would come that our eight o'clock night meetings would last till ten or eleaven oclock singing and dancing and warring away these evil spirits that held the control of the little ones for they could not be left with the disorderly noisey bold spirits but when the mediums lay on the floor singing or talking for repentant or good spirits they were carried home stiff and unconcious and laid on their own beds in their rooms and with few exceptions came to themselves by the next morning

Sometimes the children would cry at the sight of so many dark ugly spirits filling the house and yard and garden and orchards and that a few spirits that

that wanted to confess their sins and be good could not get into the house because of so many evil opposing spirits And then by singing and dancing good songs and shooting little guns that a good Indian chief brought to us for the purpose the evil spirits would swarm off like wild howling mobs and the spirits that came for good had their privilege

We knew when the Indians came by their kind of dancing whooping and songs (many of which we learned) when they found their skins

We knew when the Icelanders came by their sliding and when these gained the floor in meeting the rest of us had to back to the walls because they went with such force and swiftness And through the day they would slide from house to house over gravel walks or board walks or from place to place like birds on the wing for speed and ease None of the Icelanders made application to confess their sins or talked of becoming Shakers or of being good or bad They seemed only to want to eat and then pay their bill or compliments in sliding dexterities They would make the meeting room floor so smoothe in one meeting that it had to be sanded before we could use it again in our own marching and dancing worship This spirit manifestation of (mostly) savage tribes was of short duration I think all the Shaker societies had it at the same period It was called "The Indian gift"

A Hymn composed by Eunice Wythe, on receiving Mother Lucy's love, which she had left to be given out, by one of the sisters after her decease.

How I prize my lovely treasure,
sent from Zions spotless dove!
Now I realize, with pleasure,
precious Mother Lucy's* love
Heiress of the heavn, by grace—
glorified with Christ above—
Join'd in Mother Ann's embrace
cloth'd with beauty and with love.

2. "Come thou blessed of my Father,
(saith the well-beloved Son)
Take the crown for you prepared,—
take the kingdom thou hast won":
Heaven opens wide her portals,
to receive the happy guest;
Now she wears a crown immortal,
with the first-born heirs of rest.

3 Mother's chaste and holy spirit
sits upon the Father's throne,
Life eternal to inherit,
That her virtuous life has won
Well-done good and faithful Mother
Now receive thy just reward,
In the kingdom of thy Savior

(*Wright)

reap the glory with thy Lord,

4 Now thy children rise and bless thee;
unborn millions will thee praise;
With loud anthems they'll address thee,
And their thankful voices raise;
While they imitate thy virtues—
while thy goodness they extol,
They will bless the name of Mother
who prepar'd a way for all.

5. Zion's fortress thou hast strengthen'd.
and her walls hast fortifi'd
Every cord thy hand hath lengthen'd
and adorn'd her like a bride:
Thou hast beautifi'd her towers—
thou hast set her gates with pearl—
Thou hast given strength and power,
ev'ry banner to unfurl.

6. Beauty shines within her borders,
where thy holy feet have trod;
Truth and justice, peace and order,
in the pow'r and gift of God.
Lord, let Mother's love be graven
on the tables of our hearts—
Seal us with the band of union;
never let thy love depart.

How bless'd are the Virgins that Mother has chose
And why are those virgins so fair
They're fair as the lily and fresh as the rose
No beauty can with them compare
Are those any better than others by birth?
Or form'd of a more refin'd clay?
O nay tis the fruits of their most holy faith

2. Tis innocence virtue and meekness and truth
Those graces replenish the mind
Where all those have met in the bosom of youth
Perfection of beauty we find
Divest them and take the fine graces away
It leaves them forsaken forlorn
Their beauty will fade and their virtue decay
The world will deride them with scorn

3 It is not the features the eyes or the skin
That makes Mother's daughters so fair
'Tis those that are striving to live free from sin
'Tis Christ's lovely image they bear
Dear children be faithful abide in the vine
And follow your Heavenly friend
Your gifts will increase and your beauty will shine
When all other things have an end.

A Brief Memorial of Mother Ruth Farrington

Mother Ruth departed this life October 26th 1821 in the 59th year of her age Her much lamented departure was occasioned by the dropsy under which she lingered and suffered, most severely for above a year Her patience and godly example through this trying scene affords the clearest evidence of the stability of her faith and the depth of her experience in the way and work of God

How or where she came into the world we are unable to say it was enough for us to know how she came into the Church At her first appearance among us with her virgin companions it was a matter of some doubt whether they were real human beings or angels in human form The brightness of their countenances dress and deportment while it dazzled the human eye and agitated the devout feelings of the heart seemed to indicate that mortality was not attached to such bein beings

5 to 10.	10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 35.	35 to 40.	40 to 45.	45 to 50.	50 to 55.	55 to 60.	60 to 65.	65 to 70.	70 to 75.	75 to 80.	80 to 85.	85 to 90.	90 to 95.	95 and over.
12615	7793	10741	13440	11786	10072	9885	8567	6584	6601	5413	6422	6287	6732	5615	4762	2322	1042	762
101	146	156	187	167	147	184	141	125	141	89	156	130	158	105	103	43	24	23
6214	2904	2866	2718	1956	1613	1448	1132	725	739	564	624	503	474	365	257	95	41	27
230	94	100	107	87	72	43	44	28	23	13	18	9	6	4	5	1	....	..
490	260	197	160	108	101	89	73	39	30	10	19	6	6	6	4	1	1	1
2472	656	192	95	61	22	21	15	7	9	10	9	6	1	1	....	2	....	..
66	66	70	74	41	38	40	30	31	29	12	15	19	12	14	5	1	2	..
48	34	38	17	12	8	6	6	4	11	2	1	2	....	2	....	....	....	..
988	1017	1537	1190	893	592	583	467	354	358	274	282	220	252	152	85	34	12	6
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440	238	195	192	148	163	132	122	83	99	87	100	81	54	52	42	12	7	6
235	168	127	140	101	97	81	80	57	58	48	64	51	53	38	27	8	5	3
17	15	9	10	5	7	4	8	7	3	3	4	1	....	2	1	....	....	..
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728	210	84	54	34	36	25	19	11	13	6	16	7	9	2	4	....	....	..
253	50	10	10	4	2	1	4	1	1	1	1	....	2	2	....	....	....	..
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60	44	40	53	43	57	50	37	31	61	52	54	65	51	56	58	19	7	4
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152	84	89	103	84	59	74	50	36	30	26	33	26	21	23	18	11	4	4
948	1514	3869	5650	5180	4083	3886	3283	2682	2504	2018	2343	2011	1792	1314	834	376	111	76
82	110	73	64	50	45	44	68	66	83	62	84	81	95	79	61	24	6	13
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25	16	22	57	72	79	163	263	244	320	293	324	265	222	160	111	52	10	11
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138	149	118	86	55	50	61	36	34	26	23	24	21	19	13	3	2	2	1
494	1056	3431	5138	4684	3556	3215	2422	1843	1655	1221	1407	1172	993	696	440	184	56	26
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168	134	156	217	188	206	218	265	234	242	220	319	314	345	264	175	92	30	23
12	10	3	8	8	6	7	8	8	7	10	20	24	20	21	13	10	5	1
1559	847	749	720	632	549	582	529	580	643	600	830	816	964	890	653	290	89	40
664	324	258	175	121	119	94	73	69	57	45	45	28	31	27	25	8	3	2
163	105	72	60	39	31	32	26	23	18	5	10	11	11	2	2	1	....	2
24	32	34	59	66	62	100	122	136	176	179	243	244	242	196	132	59	16	8
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93	35	18	8	11	9	8	6	12	12	3	6	5	2	6	3	1	1	...
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142	70	80	104	87	63	57	37	27	18	14	18	13	12	11	13	2	1	...
4	9	12	2	1	2	3	2	2	....	....	1	3	....	2	1	1	....	...
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376	182	146	175	143	126	140	79	100	94	79	102	97	74	65	41	13	5	5
248	331	340	415	443	411	517	458	450	499	437	598	576	622	469	250	101	21	18
6	12	4	9	9	8	9	7	9	2	4	7	4	9	6	2	....	....	1
7	10	13	12	19	27	18	23	19	27	20	34	27	34	36	17	6	....	1
16	18	22	19	19	19	24	19	25	15	22	19	20	23	18	9	5	1	...
1	2	....	1	....	3	....	....	1	....	....	....	....	....	....	....	....	....	...
7	6	20	26	27	19	26	23	21	36	19	27	39	34	17	17	7	....	...
11	283	281	348	369	335	440	386	375	419	372	511	486	522	392	205	83	20	16
10	798	1079	1205	1034	960	987	909	747	822	761	1022	953	1071	798	578	240	93	47
45	32	9	5	6	5	2	2	4	1	3	3	....	1	....	3	....	....	...
9	1	1	1	8	3	6	....	2	1	1	....	4	....	....	1	....	....	...
47	19	30	69	59	52	56	48	35	45	38	62	62	103	68	46	30	8	3
9	3	9	7	13	17	21	18	37	34	45	55	64	81	57	44	12	8	7
52	642	671	945	814	724	748	704	531	588	556	708	650	679	511	363	136	46	26
18	8	22	29	31	26	39	23	27	16	18	31	23	25	23	17	10	9	...
59	49	60	87	62	74	64	64	71	94	57	112	91	123	93	72	39	15	5
71	44	77	62	41	59	51	50	40	43	43	51	50	66	46	32	13	7	6
66	657	622	852	792	796	853	802	671	693	636	764	763	656	544	398	192	67	25
..	....	....	1	....	3	....	1	....	1	1	....	1	....	....	....	....	....	...
3	2	2	4	2	1	....	3	....	....	....	2	2	1	....	....	....	....	...
6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	...

Mother (then Eldress) Ruth leader of the beloved company by her personal appearance fully justified her lot and station

Her height was above the common average we would suppose it to be about five feet eight inches a manifest symmetry in every part of her frame so that it is well expressed in her funeral hymn

The heavens and earth did certainly unite
To form and ornament this star of light

Mother Ruth was among the first at New Lebanon who set out to obey the gospel was an eye witness of the labors and sufferings of the first witnesses she was early called to bear burdens was the first elder sister in the Church in the same lot with Father David for many years before they came to this country which gave her a fair opportunity of understanding the nature of the work from the beginning by which she was eminently qualified as a help to father David to lay the foundation and establish church order in the western country which lot she filled to the satisfaction of all concerned until she had finished her work and the Lord took her

Through all her sufferings her confidence in God was unshaken approach her when you would a pleasant smile sat upon her countenance her soul rejoicing in God and always ready to minister good to her children She would often relate her experience and express her thankfulness that she had never flinched at any cross That although she was weak in body she felt no ways alarmed at the approach of death but willing to go whenever her work was done here She attended to order as long as possible, while she was able to get out of bed she would go to the table with the rest of the Ministry for in the order of God she felt the greatest blessing and so continued to the last a perfect pattern of gospel virtue and loveliness"

Richard Mc Nemar*

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Note It is said that when Father David made the opening address at Mother Ruth's funeral he sprinkled her coffin with his tears portraying her useful and beautiful life together with the comfort and support she had been to him in bearing the burdens of the Church since first they were placed in the same lot and especially of laying the foundation of Mother's gospel in this western country

Furthermore it is said that Father always prefered Mother's judgment to his own in spiritual wisdom and largely depended on her for advice and counsel in things pertaining to the general well fare and interests of the community And the writer has heard it said that she was a most beautiful being in form in feature in spirit in deportment. had black or very dark hair, deep blue eyes the finest and whitest of skin two pale roses never entirely leaving her cheeks and a judgment surpassing and satisfying in every way Even when the brethren were to build the first large dwell house they requested Mother Ruth to plan it which she did and this house called the Centre House when finished and now called the Trustees Office has always been considered the best planned house in Union Village

Lord search my heart and try my reins
Discover every failing
That I may know what wrong remains
What evil is prevailing
If I should give or take offence
I do not follow Mother
My goodness is a vain pretence
I've aught against another

2 How dare I say my robe is white
And hate a child of Mother
I cannot travel in the light
With aught against another
If I should fret or sow discord
Or set at naught a brother
I cannot be a child of God
With aught against another

3 Before Jehovahs Holy Throne
We bow and kneel together
How dare we face the Holy One
With aught against another
How can we join the Heavenly march
And lift our hands together
If we have hardness in our hearts
Or aught against another

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